

THE NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Postscript	1275
"The Deformed Trans-	LEADING ARTICLES:	
formed"	Summary	1276
Eccelesiastical Notes ..	The Political Lull	1276
1265	The Proposed Con-	
Dissenters in England	ference	1277
and Ireland	Disorganised London ..	1277
1266	Election Intelligence ..	1278
Judgment in the St.	Christmas and the Poor	1278
Alban's Ritual Case ..	Court, Official, and Per-	
1267	sonal News	1278
Church and Dissent ..	Crimes and Casualties ..	1278
1268	Miscellaneous	1279
The Greek Patriarch	LITERATURE:	
and the Pope	The Unity and Conti-	
1268	nunity of Scripture ..	1280
Religious and Denomi-	John James Audubon ..	1281
national News	Gleanings	1284
1270	Births, Marriages, and	
CORRESPONDENCE:	Deaths	1284
Penny Readings	Bank of England	1284
1271	Markets	1284
Foreign and Colonial ..	Advertisements	1285
1271		
The Social Elements of		
the House of Commons		
1273		
Fearful Tragedy on the		
Ohio River		
1274		
The Missionary Difficulty		
in China		
1274		
The Gale		
1275		
Obituary		
1275		

Eccelesiastical Affairs.

"THE DEFORMED TRANSFORMED."

If we rightly understand the judgment of the country, roughly delivered at the late General Election, the following is the purport of it:—That the ecclesiastical institution in Ireland which now represents Imperial authority in ecclesiastical matters to the Irish people shall cease to be; that there shall henceforth be no institution in Ireland representative of a religious faith sanctioned by the Legislature and Government of the United Kingdom; that, in place of it, there shall be a self-constituted, self-sustaining, and self-regulating institution, identical, as far as possible, with that which is to be put an end to, in regard to the persons belonging to it, but differing from it in the law and conditions of its existence; that the national temporalities which have hitherto been set apart for the exclusive support of the law-originated institution shall be resumed by the State, subject to a just satisfaction of vested interests; and that with a view to give a fair start to the voluntary and independent institution destined to replace it, Parliament shall make over to it a certain proportion of what the *Pall Mall Gazette* has aptly designated "the plant" of the old Imperial institution.

In considering how the will of the country, as above expressed, may be carried into effect in legislation, it will tend to prevent confusion of ideas if, in the first instance, a provisional disposition is made of the whole of the property; that is, if for the time being, and merely as an *ad interim* arrangement, the fee of it be put in trust for uses hereafter to be determined, with some corporate body created by Parliament *ad hoc*. Whatever revenue may become detached from the institution, to be legally extinguished, owing to the falling in of life interests during the process of extinction and reconstitution, will thus find a lawful recipient. The temporary Commission, or whatever else the body might be called, would take charge of any ecclesiastical funds, formerly appropriated to the use of the Church of England in Ireland, which on the disestablishment of that Church would cease to have a claimant authorised by law, and would hold it as long as, and for such purposes as, the Legislature may determine.

This being done, the way is clear for converting the Imperial ecclesiastical institution into one which shall be self-constituted, self-governing, and self-sustaining. How may this be

effected? There can be no insuperable difficulty in putting an end to the old institution. It is for lawyers to say wherein its legal entity and vitality consist, and to take care that the provisions intended to disestablish it shall be effectual for the purpose. Whether a simple clause to the effect that all "corporations sole" in the Irish Church shall be dissolved on their next voidance would cover the whole ground, is perhaps doubtful. There are collective authorities and rights which must in like manner be extinguished. The work to be done is one for the thorough doing of which laymen are hardly qualified to prescribe the best form and the most suitable legal means. The proper life of the Church Establishment, in Ireland as well as elsewhere, was evolved out of law, and what law has made it cannot be impracticable for law to unmake. No apprehension, we surmise, need be entertained on this head. The end sought—apart from the policy it involves, which is not under present consideration—is within easy reach of legal skill.

The main difficulty which the Government and Legislature will have to surmount is to arrange a process whereby a self-originated and independent ecclesiastical institution may come into being, to fill the void left by the suppression of the institution first constituted and afterwards suppressed by law. They will have to rely, and we believe they may safely rely, upon (1) the desire felt by the members of the Irish Church to preserve, as far as may be, their distinctive ecclesiastical organisation; (2) the conviction of some of them, at least, that such an organisation, separate from the State, and free to prosecute its spiritual mission as may seem best to it, will exert a very great and growing religious power in the land; and (3) the wish, natural if not wise, to come into early possession of so much of the property of the old institution as Parliament may think fit to leave for its use. These motives, we can hardly doubt, will be effectual in evoking from the members of the Irish Church sufficient energy and prudence to put into prompt requisition any facilities with which the Legislature may supply them for reconstituting their Church upon a basis of freedom.

What facilities will they require? and under what conditions may the State wisely bestow them? It seems but right that Parliament, which has put them into a position of disability, should make the first move towards enabling them to escape it. Let, then, the Bill which will be introduced to disestablish and disendow the Irish Church nominate a Commission, lay and clerical, fairly representative of that ecclesiastical community, to draw up a scheme, not for the future organisation of Protestant Episcopalians in Ireland, but for convening an assembly that may be justly authorised to express the will of that body, and for determining the regulations under which, and the limits within which, it shall act; and on the approval of the scheme devised by such Commission as wise and equitable, and well-fitted to answer its purpose, by (say) her Majesty in Council, let the same Commission have further authority to convoke a constituent assembly in accordance with its provisions. Beyond this the Legislature need not go, could not go, we think, with propriety. It would be the duty of this assembly to draw up a deed of trust for the future Protestant Episcopal Church in Ireland. It is nonsense to

characterise the thing as impracticable. It has been done over and over again by religious bodies. It would not be a more difficult task for the Irish than it was for the American or the Canadian Protestant Episcopal Church. The work is, for the most part, done to its hand already. It might adopt the Thirty-nine Articles or the Book of Common Prayer, *en bloc*, or it might, as the American Church has done, subject them to certain alterations. Assign a reasonable period within which the business of the Assembly must be got through in order to entitle the Church to be seized of the property set apart for it by Parliament, and let its decisions be final, be they what they may.

The foregoing method, or some other closely resembling it in its general features, is recommended by the consideration that the ecclesiastical organisation in which it would result would be entirely free from the impress of the Civil Power. The Protestant Episcopal Church in Ireland would be a self-constituted Church. Her doctrines, her formularies, her mode of discipline, would represent the convictions and the choice of the majority of her members. Nothing whatever would be imposed upon her by external authority. Parliament would only have interposed to the extent of providing that the arrangements for convoking her constituent assembly should be fair to all parties—or, in other words, should be really and impartially representative of the entire body of her members. The importance of keeping all discussion as to what the future Church shall be—what its standards and formularies—what its relation to the Church of England—out of Parliament, more especially as now constituted, cannot well be over-rated. The plan sketched above will secure this desirable end. The Irish Episcopalians will have received nothing from the imperial Legislature but the legal facilities indispensable to the organising themselves into a voluntary and independent Christian community.

To this Christian community, when ultimately constituted, it is agreed that certain of the property heretofore in the use of the State Church in Ireland shall be transferred. The nature of the property thus to be made over to it, the conditions, if any, which should regulate it, and the machinery by which it would be most satisfactorily effected, will be hereafter considered. There are points of danger to be avoided, but we believe they may all be successfully passed by careful and skilful pilotage.

ECCLIASTICAL NOTES.

THE judgment in the case of "Martin v. Mackonochie," which has been looked forward to with so much interest, has, we imagine, taken most persons somewhat by surprise. It must be read as, at present, the last of a series of which "Gorham v. the Bishop of Exeter" was the first. That celebrated case, and all that have succeeded it, especially the trial of the "Essayists and Reviewers," seemed to have indicated a policy on the part of the Judicial Committee of widening the bounds of the Church. The result has been that persons professing the most contradictory opinions have all been held to be equally good, and, according to the standards of the Church, equally orthodox Churchmen. The principle upon which those judgments were given was, as it seems to us, that what is not condemned by the Prayer-book is lawful; but in the case of "Martin v. Mackonochie" the principle

first announced and defended by Dr. A. J. Stephens in the Arches Court, viz., that whatever is not in the Prayer-book is not lawful, has now been authoritatively announced. Upon this very clear and very tangible principle, Mr. Mackonochie has been condemned. Judgment has gone against him upon all points. It has been decided that elevation of the Eucharist is unlawful, that kneeling before the Eucharist is unlawful, that using lighted candles on the Communion-table (when such candles are not wanted for giving light) is unlawful, that using incense in celebrating the Communion is unlawful, and that mixing the wine with water is also unlawful. All these points had reference to the doctrine of transubstantiation, and the moral effect of the judgment is that that doctrine cannot be lawfully held by a clergyman of the Established Church. The present legal effect is that only the practices implying that doctrine in which Mr. Mackonochie and his party have indulged are declared to be illegal. The Ritualists accept the judgment in a spirit of revolt and indignation. One of their papers says that they are no more bound to obey the Privy Council than they were to obey the Master of the Rolls. The *John Bull* deprecates it, writes of persecution, and hopes that the eyes of Churchmen will be opened to the unsatisfactory nature of the tribunal which has decided the question. It, however, suggests loyal and ready obedience to the law as it has now been declared. As for Mr. Mackonochie, he seems, by the mode of conducting service at St. Alban's on Christmas Day and last Sunday, to have left an impression on the minds of spectators that he intends to "flout" the judgment. We doubt, however, whether the Ritualists will do this. They bark with savage fury, they whip themselves into a sort of morbid excitement, they threaten all sorts of things, and there we think they will end. They will, like the members of the other extreme section of the Church, ultimately swallow their leek, and remain. A case to decide the vestments question, and one to decide the doctrine of transubstantiation—which Mr. Bennett's will most likely do—and Ritualism in all probability will become matter of history only.

It will be seen from another column that the *Daily Telegraph* has taken in hand the question of "Church and Dissent." Our classical contemporary gave on Monday a statistical *résumé* of the relations between the two great ecclesiastical sections of the community. The writer, however, is not altogether well informed. He describes the Established Church as still the Church of "the poor and the rich," whereas, if he had made adequate investigation, he would have found that it is the Church of the poor in name and reputation only; he thinks, however, that Dissent has gained ground since the Census of 1851, and assigns as a reason for the supposition the increased proportion of marriages and of buildings for the solemnisation of marriages amongst Dissenters. Taking the kingdom as a whole, he assigns, we think with accuracy, about seventeen millions to Dissenters and twelve millions to the Established Churches; but the writer should see that, supposing these figures to be substantially correct, the unestablished Churches must comprise a majority of the poor. In regard to revenue he estimates that of the Church at about three millions and three quarters; but on referring to the *Quarterly Review*, a few numbers since, he would find reason to increase that estimate by at least fifty per cent.; and he would also find, we think, that the actual sum voluntarily raised by Dissenters for the support and extension of the Christian religion, equals the sum that is raised by law for the support of the Established Church. However the article is written with great fairness of tone and intention, and will do good by directing notice to some facts scarcely yet even sufficiently well known, or whose weight is not sufficiently recognised. Even people who believe only in majorities and have no idea of justice, or who get their notions of justice from mere arithmetical computations, may be taught by our contemporary's figures.

A remarkable pamphlet, bearing the suggestive title of "The Church's Creed or the Crown's Creed?" has just been published. We are told by the *Guardian* that this pamphlet was twice out of print last week. The writer is the Rev. E. S. Ffoulkes, Roman Catholic 'vert, and the publisher is Mr. Hayes, who publishes a good portion of the ultra-Ritualistic literature. Mr. Ffoulkes discusses the relative merits of the Roman and Anglican communions as means of sacramental grace, and he considers that the members of each possess that grace in an equal degree. He then defends the personal Christianity of members of the Anglican Church, and assails a good many of the canons of his own—the Roman—Church. He is indignant at some practices which have grown up on account of the

forgeries of the Decretals and calls for a return to the primitive practice which prevailed before that time. In fact, he is for a reform of the Roman Catholic Church. This kind of language is curious, to say the least, but in England Rome fights with hands ten times gloved, and nobody supposes that Mr. Ffoulkes will be either actually or metaphorically burnt. His sole punishment would be a penance of which the world at large would hear nothing.

Newspapers bring us sometimes strange intelligence, but some of the strangest recently brought is the account in the *Eastern Star* of the reception of the envoy of the Pope, conveying the invitation to the General Council, by the Greek Patriarch of Constantinople. The Greek Patriarch positively refused—"sorrowfully and straightforwardly," he says—to receive any letter of invitation from the Pope. He had seen the papers, he knew what the letter contained, and as the Pope would not deviate from his position, neither would he—the Patriarch. His Church had no doubt about what was Christian doctrine, and therefore did not wish to discuss the matter in Council. This was clever:—

And further, our opinion is that the most successful and least irritating method of solving such questions is the historical method. Since it is manifest that there was a Church in existence ten centuries back which held the same doctrines in the East as in the West, in the Old as in the New Rome, let us each recur to that and see which of us has added aught, which has diminished aught therefrom; and let all that may have been added be struck off, if any there be, and wherever it be; and let all that has been diminished therefrom be re-added, if any there be, and whatever it be; and then we shall all unawares find ourselves united in the same symbol of Catholic orthodoxy from which Rome in the latter centuries having strayed takes pleasure in widening the breach by ever-new doctrines and institutions at variance with holy tradition.

And so, after expressions of Christian piety, which have, it seems to us, a very sound ring in them, the messenger of the Pope was politely dismissed. Unless some Ritualists should be so inclined, the "General Council" seems likely to turn out, after all, no better than any of its predecessors. Such Christian unity as most of us desire, and to which one's attention is so naturally turned at this season of the year, is neither a Roman, nor a Greek, nor an Anglican scheme of unity; although we have no doubt that there are men in all these communions who have the unity of the spirit in the bonds of peace.

DISSENTERS IN ENGLAND AND IN IRELAND.

(From our Dublin Correspondent.)

DUBLIN, Monday.

In a recent number of the *Nonconformist* you stated "How Wesleyans are treated by the clergy," and in this month's *Liberator* there is "another burial case" recorded. It might be well to place before your readers how the Dissenters of Ireland stand in the matter of burial and marriages as contrasted with their brethren in England.

Many things to which the English Dissenters submit strike us Irish Dissenters as exceedingly strange. There is something in names and terms. Now, for instance, if an Irish newspaper wrote "How Wesleyans are treated by the clergy," every reader here would understand it to mean by their own ministers. In England you use the term "clergy" to mean the ministers of the State Church. It is never so used in Ireland, and the English use of the words "clergy" and "ministers" is always misunderstood in Ireland. All religious ministers are "clergy" in Ireland, and all clergy are "ministers." We use the words as synonymous terms. There is a great evil in the English use of the terms. The use of the word "clergy," as emphatically meaning the State-Church parsons, is an acknowledgement by all others of some class of superiority in their "caste." In Ireland we never acknowledge this, and the word "clergy" with us is only a generic term having no distinctive meaning for any one body of clergy—it must always have placed before it another word to define it, as the State-Church clergy, the Catholic clergy, the Presbyterian clergy, the Wesleyan clergy, &c. If it be a mark of distinction, and be claimed exclusively by the State-Church ministers, I for one shall never allow them the exclusive use of it. For many years they tried the experiment in Ireland with these terms, until by constant use of the words correctly as synonymous terms there is now no trouble in the matter, and popular opinion has defined and settled the meaning of the words "clergy" and "ministers" to be the same.

Then in the case of burials, I observe that in England and Wales you complain of the power of the State-Church ministers over the grave-yards; but the remedy invariably suggested by the English people is—"Get up a plan for having a cemetery for Dissenters in the locality." This plan seems to us in Ireland very strange. Why should a State-Church parson of a parish have power to drive Dissenters to the trouble and expense of getting a distinct and

separate cemetery? What we did in Ireland was this—we agitated against the power of the State-paid parsons over the parish grave-yards. We kept up the agitation on the subject. We went to Parliament with the question, and this year, 1868, Major Monsell carried a bill through the House, giving Dissenters and Catholics power to bury in the parish grave-yards of Ireland without the leave or sanction of the parish parson. This seems to all Irish Dissenters the remedy which your English Dissenters ought to seek. The Presbyterians and Wesleyans of Ireland were most active in the matter; and I believe the Rev. Edward Best, Wesleyan minister, took the leading part in supplying Major Monsell with facts in support of the measure which passed through Parliament. English Dissenters ought just to struggle to have the Irish Act extended to England instead of seeking out new cemeteries—a thing not so easily done in rural districts.

On the marriage law, again, we Irish Dissenters stand in a much better position than you do in England. Every Dissenting minister in Ireland can marry his people as freely as the Church of England ministers can marry theirs, without the presence of a registrar. Up to within the past seven years the registrar had to be present in every Dissenting church at a marriage ceremony, and he wrote, "married by me," no matter what minister performed the ceremony. To this I always had a strong objection. After my own marriage in this manner in a Wesleyan chapel I determined to agitate the question, and after some effort I got up a "Marriage Law Reform Association." We went to work, and after some years of struggle we got an Act of Parliament passed enabling all Dissenting ministers in Ireland to marry in their several churches without the presence of the registrar. This privilege the Dissenters of England have not yet enjoyed.

I am aware many may look upon it as of little moment. Aye, but it is very important. Every special privilege and power enjoyed by the State-Church parson gives him a status over the Dissenting clergyman which makes him, in his own eyes, and in the eyes of the masses of the people, a somebody; while the object of all Dissenters ought to be to reduce him to equality with all other clergymen of all other Churches. Young ladies always had an objection with us to be married with the registrar present. To avoid this humiliation, as they considered it, they went to the parish church, and there got married by the Church of England minister, and often those thus married were ever after lost to the Dissenting Church, to which they had previously belonged from childhood.

This evil has been remedied in Ireland, and now the Dissenting minister and the Church of England minister stand on an equality before the law on the marriage question. If I were an English Dissenting Protestant I should never rest until I had the Irish burial law, and the Irish marriage law for Dissenters, extended to England. These are remedial measures which English Dissenters need. I should also cease all use of a phraseology which acknowledges a superiority in the State-Church parsons. In Ireland we hardly ever use the word "chapel." We speak of the buildings of Dissenting worship as "churches," just as of the buildings of the State-Church. We say, "York-street Congregational Church, Dublin"; "Abbey-street Baptist Church, Dublin"; "the Wesleyan Centenary Church, Stephen's-green, Dublin"; "the Catholic Church, Westland-row, Dublin"; "the Church of England, Lower Gardiner-street, Dublin." By phraseology like this we keep up, sustain, and support the status of all the Churches, and do not allow the Law Church any claim to superiority. So persistently have we Dissenters done this that the State-Church people themselves now never use any other phraseology but this general use of terms as applicable to all Churches. I hold that all this is a gain, and I know that when I have been in England the use of terms—distinctive terms—for the State-Church and its ministers sounded very strange to my ears. I was a considerable time learning that "clergy" meant State-Church parsons, and "ministers" meant Dissenting clergymen.

P.S.—In proof of the effect which results from calling all Dissenting places of worship "churches," and their ministers "clergymen," I find the following ready to my hand in the recent number of the *Irish Churchman*. After referring to the present position of the Roman Catholic Church in Ireland in its edifices, &c., compared with what it was thirty years ago, the writer turns to deal with the even greater impudence of the "sectaries" to whom he thus refers:—

There is, however, another class of contemporary religionists, to whose action, in this respect, we think it even more important, just at this crisis in our Church's history, to direct the attention of our readers. Some thirty years ago all the places of worship in Ireland were regularly and categorically classed as "churches," "chapels," and "meeting-houses." Now, we have nothing here but "churches." Then the religious teachers of the land were regularly classed as "clergymen," "priests," and "ministers" of Presbyterian, or "preachers," if of the Methodist, or Independent, persuasion. Now, all are (save the mark!) "clergymen." Formerly, in country places, or in towns, such, for example, as Belfast or Londonderry, where Presbyterianism flourishes, the places of worship in connection with that denomination were designated by the names of their respective ministers, or the streets in which they stood, e.g., Dr. Roar's meeting-house, or Mr. Rant's, or else May-street or Pump-street meeting-house, or such and such a Methodist chapel. Then the ministers of that body signed themselves such, each appending P.M. to his name, as the parish priest did P.P. Now all this is changed—all, as we have just said, are "clergymen"; all these edifices are "churches." We suppose it is needless to remind the

majority of our readers that the assumption of the title of "clergyman" by any save a minister of the Established Church is, if not actually illegal, at least grossly incorrect. The word, as all should know, is the derivative of *clericus*, alias clerk, while the legal title of every minister of our Church is "clerk in holy orders." Why should Dissenters be allowed to assume this title?

The reader will readily observe that all this is because calling Dissenting ministers "clergymen" annoys the dignity of the State-Church parsons. This is the very reason why every Dissenting minister should "assume this title." It is a mere assertion of equality. It is to this equality the State-Church party really objects. Therefore the greater reason for Dissenters to claim it. No people who have not tried it, as we have in Ireland, could ever form an opinion of the effect produced by using the terms, "church," "clergyman," in application to Dissenting places of worship and Dissenting ministers. It has done more to bring about equality of status, to raise one and level down the other, than could have been accomplished by Act of Parliament.

JUDGMENT IN THE ST. ALBAN'S RITUAL CASE.

The case of *Martin v. Mackonochie* was heard before the Judicial Committee of the Privy Council on Wednesday. This was an appeal from the Arches Court as to the Ritualistic ceremonial at St. Alban's, Holborn, and three o'clock to-day was appointed by their lordships to deliver judgment. The case was argued last month before Lord Chancellor Cairns, when his lordship presided, but in the absence of the Lord Chancellor the Archbishop of York was at the head of the Committee.

On the present occasion the learned counsel on both sides were in attendance, and Mr. W. M. James, Q.C., made his appearance for the last time at the bar previous to his elevation as Vice-Chancellor. Judgment was given in another case before "*Martin v. Mackonochie*" was called on, and the court was much crowded. Lord Westbury, who sat with the members of the Committee when the case was heard, was not in attendance.

Lord Cairns delivered the judgment of the court, reading from a printed copy. He said the case of *Martin v. Mackonochie* commenced before the Bishop of London, and was under the provisions of the Clergy Discipline Act, sent by the bishop to the court of the Archbishop of Canterbury for trial in the first instance, and having been fully heard before the judge of the Arches Court, resulted in a decree made on the 28th March last. Mr. Mackonochie, the clerk in holy orders against whom these proceedings were directed, was charged with four offences against the laws ecclesiastical—1. Elevation of the paten and cup, and kneeling; 2. Using lighted candles; 3. Using incense; and, 4. Mixing water with the wine in the solemnisation of the Holy Communion. The learned judge of the Arches Court by his decree sustained the third and fourth of these charges, and admonished Mr. Mackonochie to abstain for the future from the use of incense, and from mixing water with the wine. Against that part of the decree there was no appeal. As to the first charge, Mr. Mackonochie, while admitting the elevation of the consecrated elements, pleaded that he had discontinued the practice before the institution of the suit. The learned judge therefore admonished Mr. Mackonochie not to recur to the practice, but as to the charge of kneeling and prostrating himself before the consecrated elements, the learned judge (Sir Robert Phillimore) held that if Mr. Mackonochie had committed any error in that respect it was not one which should form the subject of a criminal prosecution, but should be referred to the bishop, in order that he might exercise his discretion. The promoter (Mr. Martin) appealed from the latter part of the decision of the learned judge on that charge, and he also complained in his appeal that the defendant was not ordered to pay the costs of the suit. The question raised by the appeal was very fully and ably argued, and their lordships had now to state their reasons for the advice which they proposed humbly to offer to her Majesty. His lordship considered the charge of kneeling before the consecrated elements, and stated the charge and answer, and after reading the rubric and the directions in the Prayer of Consecration, proceeded to state that their lordships entertained no doubt on the construction of the rubric, that the priest was intended to continue in one posture during the prayer, and not to change from standing or kneeling, or *vice versa*. And it appeared to them equally certain that the priest was intended to stand and not to kneel. Their lordships thought that the words "standing before the table" applied to the whole sentence, and they believed that it was made apparent by the consideration that acts were to be done by the priest before the people as the prayer proceeded (such as taking the paten and chalice into his hands, breaking the bread, and laying his hand on the various vessels) which could only be done in the attitude of standing. That being in their lordships' opinion the proper construction of the rubric, it was clear that the respondent by the posture, or change of posture, during the prayer had violated the rubric, and committed an offence within the meaning of the 13th and 14th Car. II., cap. 4, sections 2, 17, and 24, taken in connection with the 1st Elizabeth, cap. 2, and punishable by admonition under the 23rd section of the latter statute. His lordship adverted to the argument used, and to the very learned and elaborate judgment of the Dean of Arches on the subject; and, further, that it was a matter for the discretion of the bishop. On the

whole their lordships were of opinion that the charge against the respondent of kneeling during the Prayer of Consecration had been sustained, and that he should be admonished, not only not to recur to the elevation of the paten and the cup, as pleaded in the third article, but also to abstain for the future from kneeling or prostrating himself before the consecrated elements during the Prayer of Consecration, as the same article also pleaded. The other charge involved in the appeal was that of using lighted candles on the communion table when such candles were not wanted for the purpose of giving light. Lord Cairns next read the charge and answer on "lighted candles," and the point was, ceremony or ornaments. The Dean of Arches considered that the use of lighted candles were ceremonies. The subject of ornaments was settled by the committee in the case of "*Westerton v. Liddell*," and the Council of Trent had expressed its opinion, and Dr. Donne preached on the point. The use of lighted candles as a ceremony was prohibited by Queen Elizabeth's Act of Uniformity. The learned judge of the Court of Arches was of opinion that lights were ordered by injunctions having statutory authority, and that they were placed on the table "for the signification that Christ is the light of the world." After referring to the law on the subject and the rubric on ornaments, his lordship said lighted candles were not "ornaments" within the words of the rubric, for they were not prescribed by the authority of Parliament mentioned in the first Prayer-book, nor was the injunction of 1547 the authority of Parliament within the meaning of the rubric. They were not subsidiary to the service, for they did not aid or facilitate; much less were they necessary to the service; nor could a separate and independent ornament, previously in use, be said to be connected with a rubric which was silent as to it, and which, by necessary implication, abolished what it did not retain. After some further remarks on the same subject, his lordship said their lordships would humbly advise her Majesty that the charge as to lights also had been sustained, and that the respondent should be admonished for the future to abstain from the use of them, as pleaded in the articles. His lordship concluded: "All the charges against the respondent having been thus established, their lordships see no reason why the usual consequence as to costs should not follow, and they will advise her Majesty that the respondent should pay to the appellant the costs in the court below and of this appeal."

The *Spectator*, commenting on the judgment in this celebrated cause, says:—

The celebrant of the Eucharist in the English Church is now forbidden to kneel, except as all the communicants kneel, when he himself receives the elements; he is forbidden to prostrate himself before the bread and wine; he is forbidden to raise the chalice and the paten to his head in token of adoration; he is forbidden to light candles on the altar by way of symbolising that the "Light of the World" is present on the altar; he is forbidden to mingle water with the wine in token of the mingling of the water and blood which flowed from the side of Christ; he is forbidden to "cense" the vessels used for the consecration; he would be, we imagine, forbidden to change his vestments during the service, with special reference to any view of the character of the acts in progress; in a word, he is forbidden to express his feelings about the "real presence" by any act or word not proscribed in the Rubric; and as no act or word is proscribed in the Rubric which ordinary Protestants think inconsistent with the purely spiritual interpretation of the service, this is, in fact, equivalent to saying that the celebrant of the Eucharist in the Church of England is forbidden to mark any strong divergence of belief on this head, of which he may be conscious from the ordinary Protestant belief, by any sort of outward sign. We think it must be evident that the effect will be to shut the safety-valve by which our Romanising priests, in the usual spirit of English compromise, have hitherto got rid of their own self-dissatisfaction at being associated with such an arrant set of heretics. While they could persuade themselves that they had the real magical line of apostolical succession still unbroken, and that, as regarded their faith, they could somehow legally express it, though only by rite, and gesture, and symbol—they were content. But now that these peculiarities of faith are wholly driven inwards, now that, if they obey the law, they will be obliged to become undistinguishable from the crowd of mere Protestants, will they be able to bear their situation? The most earnest and heartily convinced of them—those who really believe that they have the power of summoning Christ's body to the altar by virtue of their sacerdotal powers, and who feast themselves most ardently on the dream of the Divine grace which they suppose that they thereby summon at will into their lives—can, we imagine, be scarcely content to acquiesce in the impoverished worship to which they are now consigned. We suspect that the judgment will drive a good many, and a good many of the best among the Ritualistic priests, into another communion. Ought we to rejoice in this result, or to regret it? Mainly, we think, to rejoice. We, for our parts, shall regret that, so far as the great towns are concerned where churches of all sorts are open to believers of all sorts, it will now be illegal for some excellent persons who have hitherto sincerely believed themselves Anglicans to gratify their religious tastes and devotional feelings as they liked best; and we shall still more regret this if it compels them to submit themselves to a still more rigid, a much more despotic, and, as we hold, a much more dangerous, system of ecclesiastical government, by joining the Roman Catholics. So long as they were content, and sincerely content, to remain in communion with Puritans and heretics, it was not for us to cast them off; and if they gained something in conciliatory tone, we certainly gained much in the variety of forms of religious feeling brought within our observation by our grotesque conjunction with them. But it is very difficult to devise any system of comprehension which shall include extremes of faith so wide, and yet shall not be a great practical injury to the average English congregations in rural parishes, which have no choice except either to

submit to the vagaries of a clergyman by whom they are revolted as by a Papist in disguise, or to be driven out of their Church altogether. This, as we have often maintained, is a mischief so grave and threatening as to menace the very existence of our Church. And we cannot pretend to regret that it is to be abated, even though the result should unfortunately be to drive a good many worthy people, who seem to us not a little superstitious already, under the dominion of a system which is, indeed, much more superstitious, but will at least give that degree of intellectual relief which is obtained when an exceptional and, so to say, capricious superstition, is referred to an overruling idea, logically consistent and systematically developed on every side.

Dr. Pusey in a letter to the *Times* expresses his belief that the ruling of the court in respect to kneeling at the Communion was hardly in accordance with the directions of the Rubric. He adds—"Yet although this is only an argument, and so not binding in law, the charge against Mr. Mackonochie could not have been substantiated without it. For, apart from this construction, it could not have been alleged that any offence had been committed by his kneeling at the end of the prayer of consecration. Now, even allowing that the construction were doubtful, we all of us remember how carefully Dr. Lushington, in the 'Essays and Reviews' case, laid down again and again that, it being a criminal cause, the doubt was in each case to be given in favour of the respondent. I need not say what effect it will produce in the minds of English Churchmen if the Supreme Court of Appeal is at one time stringent in its construction of words, at another lax, and both alike in criminal causes. For, however the accuser's costs, which are thus laid upon Mr. Mackonochie, may be paid by others, the law knows nothing of this. It has not only condemned him of doing an unlawful act in the most solemn part of public worship (which is the most sensible wound it could inflict on any clergyman), but has laid a considerable fine upon him. The world would call this 'playing fast and loose';—'loose,' whenever it is the question of allowing any matter of faith to be disbelieved; 'fast,' when it is the question of not allowing any thing to be believed which popular prejudice disbelieves. If the union of Church and State involves this ultimate laxity and more than rigidity in the construction of our formularies, involving the denial of true doctrine and the prohibition of practice which represents doctrine, it certainly will be the earnest desire and prayer of Churchmen that the precedent now being set as to the Irish Establishment may be speedily followed as to the English."

On Christmas morning there was a large attendance of people at St. Alban's Church, Holborn; many of those present having gone in the expectation of seeing some result of the judgment of the Judicial Committee. The two points decided in opposition to Mr. Mackonochie were the use of lighted candles on the altar at the time of the celebration of the holy communion, and kneeling or prostration during the consecration-prayer. Disregarding the judgment altogether, Mr. Mackonochie had the candles lighted at the usual time, and knelt before the altar both at the end of the prayer for the consecration of the bread, and of that for the wine. It was said, although not publicly, that Mr. Mackonochie had not received any official notice of the judgment of the Privy Council, and therefore considered himself at liberty to adopt the practices to which he has been accustomed.

On Sunday there was a large congregation at St. Alban's. The altar appeared in all the glory of the great feast of the season; the chancel was studded with processional banners; the priests crossed and recrossed, and arranged themselves in one combination after another; and the prayers were imbedded in a long musical performance an hour and three-quarters in length. The service of the Holy Communion commenced about a quarter before eleven. During the preceding prayers six lighted candles, arranged in two triplets, appeared on the altar; but while the priests were attiring themselves in the vestry, an acolyte appeared who extinguished these candles, and lighted the two large ones which stood one on each side of the altar, and which remained burning throughout the celebration and the sermon. The three officiating priests wore the "vestments," the legality of which has not yet been decided on by any ecclesiastical tribunal, and the service was performed as far as the Nicene Creed. The Rev. Arthur H. Stanton then ascended the pulpit and preached a short sermon from the epistle of the day (St. John the Evangelist's day), "Truly our fellowship is with the Father, and with His Son Jesus Christ." The preacher struck the keynote of his discourse by declaring that when the Lord Jesus Christ was born He was born into a world of injustice. The strong oppressed the weak, the many the few, and the rich the poor. Christ clothed humanity with Himself, made it one in Him, and now, every wrong done to one man is done to humanity, and every wrong done to humanity is done to God. After amplifying this theme, the preacher referred to the peculiar circumstances of that church. A vibration, he said, had passed through their hearts this Christmas. They had suffered at this season of the Church's joy the ancient threefold injustice of which he had spoken. A grievous wrong had been done them—whether by the Judicial Committee or by the promoters of the suit the preacher did not say—but the followers of Him who lay in the manger must not deem this strange. After all, it had not marred their sacred joy, and perhaps this was the happiest Christmas they had ever spent or should spend. Their aim, he said, was not to obtain power, nor to master the intelligence of England, but to win the hearts of the people, and this they were doing. Since the wrong they had sustained had become known they had

received the warmest demonstrations of sympathy, and in hundreds of Christian homes St. Alban's, Holborn, had been remembered this Christmas with love and prayer. After observing that patient endurance of wrong was one of the means by which the world was to be won for Christ, the preacher, without any formal conclusion, descended the pulpit stairs, and resumed his place in the chancel. The service then proceeded, Mr. Mackonochie himself being the celebrant. The reverend gentleman did not elevate either the paten or the chalice, but three times during the prayer of consecration he either knelt or bowed very low. The number of communicants was not large, perhaps because it was so near Christmas Day, and there was nothing remarkable in the further progress of the service.

The *Brighton Herald* gives the following account of the midnight celebration at St. James's, Brighton, on Christmas Eve:—

The church was partly filled by a respectable auditory; the building itself profusely decorated with laurels, holly, and flowers; many large crosses being formed by the same. The altar was decorated with flowers, and on a side table was the usual light burning, but on this occasion surmounted by a carved figure of the infant Saviour. The usual display of embroidered dresses, &c., was exhibited by the officiating priests and choristers. The proceedings commenced with an imposing procession, during which and throughout the entire service incense was freely scattered about. In fact, notwithstanding the recent decision of the Privy Council, lights, incense, bowings, &c., were upon the usual excessive scale. Many slightly suppressed sounds of discontent were heard throughout the service, both within and without the building; but at the commencement of the offertory sentences, a gentleman cried out, "It is perfect rubbish; I say perfect rubbish." Immediately some of the vergers, with their oaken staves, rushed to the pew in which he was sitting; the priests looked aghast, and the choristers and the congregation seemed terror-stricken. The gentleman proceeded to say, when efforts were made to expel him, "I expected this; I am not afraid to repeat my words, it is all perfect rubbish; leave me alone, I will go away without help." The vergers again attempted to take hold of him, when he again said, "It is perfect rubbish; I came here to worship God according to the tenets of the Church of England, not of the Church of Rome! This is all mockery and rubbish, Mr. Purches." The last words he uttered while crossing the church and nearing the altar. On reaching the first (inner) door of the building, two or three over earnest vergers rather roughly pushed him into the outer lobby, and thence into the street. The service was then resumed, though the voice of the officiator was very tremulous, and side-long glances were taken by those in the choir at every murmuring sound from without. Many persons immediately left the building, some ten or a dozen only remaining to partake of the Holy Communion, in the celebration of which excessive bowings, lightings, and incensings were most freely indulged in. The congregation separated about one o'clock; but as a detachment of police were stationed without, the crowd offered no personal violence to them as they dispersed.

The Ritualists in the metropolitan district are about to hold a series of services, which will begin on the 1st January, and end on the 28th of February. In the circular which contains the "Rota of Celebrations," the following invitation is given: "Your presence and prayers for the guidance of Almighty God during the present attack on the Church's ritual and doctrine are earnestly requested."

The *Church Times* advises its friends to do nothing rash, but calls the Judges learned pundits, and indulges in such language as the following:—

Those who feel disposed to obey Lord Cairns' portentous ruling will kneel through the anthem, the Epistle, and the *Gloria in Excelsis*, and will stand through the sermon. Who is to read the Psalms at 1 make the responses is, we apprehend, what no fellow will ever be able to understand while Lord Cairns' judgment is held to be sound law. Whether the clerical members of the Church Association will be better pleased with it than ourselves, remains to be seen. The decision is in the teeth of the evidence, and involves a wilful denial of justice, as gross as the judgment of the same tribunal in the Gorham case. Churchmen must see that the only object the Privy Council have had in view in this case is not only not to repress intolerance but to encourage positive unbelief.

CHURCH AND DISSENT.

(From the *Daily Telegraph*.)

On the eve of a great contest for the maintenance or abolition of the Established Church in Ireland, public attention is naturally directed to the numerical relation between the Established and Dissenting Churches, not only in that country, but in England and Scotland. A few, indeed, found their advocacy of an Established Church on the simple ground that it represents the religion of the country, of which the Queen is the supreme head; others on the fact that it alone has an ecclesiastical organisation co-extensive with the whole country. But many more are content to let the maintenance of such a Church depend on the continuance of its preponderating influence, and of the affectionate regard in which it has hitherto been held by the people, and, above all, on its being the religion of the greatest number. It would be advantageous to test these views by some well-founded facts? Undoubtedly, great changes have taken place for some time past in the religious opinions of the nation. With the extension of wealth and education, and with the rise of the middle classes, Dissenters have grown in number and influence; and, while there is abundant evidence to show that the Established Church is still, as it ever was, the Church of the poor and the rich, the competition between Church and Dissent has become exceedingly close, and is increasing every day.

The only attempt ever made to ascertain, statistically, the relative position of religious parties in the

country, was in connection with the census of 1851, when we had the number of churches and chapels belonging to each body, the number of sittings provided by such buildings, and the number of persons who actually attended church or chapel on a specific Sunday. Exception was, it is true, taken to this mode of inquiry, since the attendance on any one Sunday may have been affected by the weather or other influences, and the numbers given may, in some cases, have been fallacious. Still it was an inquiry extended throughout the country; and, as it was conscientiously carried out, the results are entitled to great weight. At that time the Dissenting bodies had a larger number of churches and chapels belonging to them than the Church of England, the number being 20,390 of the one against 14,077 of the other; yet, in number of sittings or church accommodation, and in number of worshippers at the services of that day, the Church of England exceeded the Dissenters by fifty-two to forty-eight per cent.

Unfortunately the same inquiry was not instituted in 1861 as in 1851; but in the interval there is reason to believe that the Dissenters have gained more ground. For example, in 1856, 84 per cent. of the marriages were celebrated according to the rite of the Church of England; in 1866 only 78 per cent. were so celebrated. In 1856 there were 3,811 buildings or Dissenting chapels registered for the solemnisation of marriages. In 1866 the number had increased to 5,576. These facts, together with the evidence of the zeal and life displayed by the Non-conformists in recent years, would seem to indicate that at present the Church of England may at most be numerically equal to all the other Dissenting bodies together. In Scotland the same inquiry was set on foot in 1851. At that time there were in Scotland 1,183 places of worship belonging to the Established Church of Scotland, against 2,212 belonging to other religious denominations. The number of sittings provided was in the proportion of 41 per cent. by the Church of Scotland, and 59 per cent. by other religious bodies; and the number of persons in attendance at public worship was in the proportion of 34 per cent. in the Established Churches, and 66 per cent. in other churches. But in Scotland, too, we find that, whereas in 1855 the proportion of marriages according to the rites of the Established Church, was 45 per cent.; in 1865 the proportion was 43 per cent. We cannot, therefore, be far from the truth if we take the relation of the Established Church to Dissent in Scotland to be in the proportion of 40 per cent. to 60 per cent. For Ireland we have no such difficulty, since the census of 1861 distinctly gives the number enumerated in the proportion of 11 per cent. belonging to the Established Church, and 89 per cent. belonging to other religious denominations. Upon these bases the proportion of population belonging to the Established Church and Dissent at this moment appears to be as follows:—

Population.*	Established Church.		Dissent.	
	Per Cent.	Total Number.	Per Cent.	Total Number.
England & Wales	21,649,600	50	10,824,500	50
Scotland	3,168,000	40	1,275,000	60
Ireland	5,632,000	11.9	668,000	88.1
Total	30,369,600	42	12,767,500	58

Here, then, we see that, numerically at least, the Established Church is not supreme in either kingdom, and that, while only equal to other bodies in England, it is decidedly smaller in Scotland and Ireland.

But it is otherwise as regards the financial resources of the Established and Dissenting Churches. In the Church of England the value of property actually set apart for the maintenance of her ministers is not less than 35,000,000*l.* in fee simple, and the annual income is given in the following large sums:—

	England and Wales.	Ireland.
Archbishops and Bishops	£181,681	£74,523
Deans and Chapters	360,095	10,748
Minor Corporations	—	10,180
Cathedral Dignitaries	—	10,648
Beneficed Clergy	3,251,159	395,179
Ecclesiastical Corporation	—	80,554
	£3,792,835	£581,832

In England the Archbishop of Canterbury has an income of 15,000*l.*, and the Archbishop of York of 10,000*l.*; the Bishop of London has 10,000*l.*, the Bishop of Durham 8,000*l.*, of Ely 5,500*l.*, and those of Bath, Gloucester, Lincoln, Oxford, Salisbury, Worcester, 5,000*l.* each; those of Carlisle, Chester, Lichfield, Norwich, Peterborough, Ripon, Rochester, and St. David's, 4,500*l.* each; and those of Chichester, Hereford, Llandaff, and Manchester, 4,200*l.* each. In Ireland the Archbishop of Armagh has 10,000*l.*, and that of Dublin 7,000*l.*, the Bishop of Derry 6,000*l.*, of Tuam and Kilmore 5,000*l.* each; the Bishops of Meath, Down, Cashel, and Limerick, 4,000*l.*, of Ossory, 3,000*l.*, of Kilaloe 3,500*l.*, and of Cork 2,000*l.* a year.

What have the Dissenting ministers, compared with these sumptuous incomes? Their highest salaries—and perhaps there are not more than two or three in each of their principal communities—may be about 1,000*l.* a year. Altogether the incomes of the Dissenting ministers are on a scale far inferior to those of the clergy of the Established Church. Among Dissenters the universal lamentation is, that the stipends are wholly inadequate, not only to remunerate talents of a superior order, devoted to a special and important profession, but even to make a suitable provision for the wants of men placed in a position of dignity and influence. In the Church of England any complaint of this character is confined mainly to the hard-working curates, whose incomes, in many cases, do not exceed 80*l.* a year. If there be yet any benefice hav-

* Estimated at the middle of 1863.

ing the cure of over 4,000 souls with less than 300*l.* a year, the Ecclesiastical Commissioners are able to raise it to that minimum. Among Dissenters, in no community does the average stipend of ministers, including the best charges, exceed 150*l.* One of the most perfect organisations for ecclesiastical stipends ever attempted, that of the Sustentation Fund of the Free Church of Scotland, planned by Dr. Chalmers, has never succeeded in raising the minimum stipend beyond that amount. And yet much more per head is given for ecclesiastical purposes by Dissenters than by members of the Established Church; the voluntary Churches having greater facilities for drawing on the zeal and liberality of their people, not only for the ministerial stipends, but for the many different schemes of benevolence and mission which they are continually promoting. Of the Dissenting Churches in Ireland, in this respect, we have little information. The Presbyterians in the North but scantily remunerate their ministers, and they are glad to obtain the paltry support of the *Regium Donum*. And we know that the Roman Catholic priests receive a very small allowance, scarcely sufficient for their maintenance.

An inference, at once most fallacious and most unfavourable to the Church of England, would be drawn from those figures, if we did not remember that the Dissenting community is made up of a great many sects, some of which regard each other with almost as much hostility as some others would the Established Church. In a hundred ways, too, that Church is connected with society and with the land. Indeed, there is hardly an English institution with which it is not more or less entwined. Even these facts, indeed, do not destroy the startling character of the figures which we have cited; but, however formidable they may seem, the best friends of the Church must wish to have them brought into the daylight, so that the real condition, wants, and work of the Establishment may be subjected to a thorough discussion.

THE GREEK PATRIARCH AND THE POPE.

(From the *Times*.)

The Patriarch of Constantinople is a very dignified ecclesiastic indeed, but he is one of the last persons to whom we should look for enlightenment on the questions of the day. The account, however, we reprinted from a contemporary of his reception of some Papal envoys might induce a wish to know a good deal more of him. His speech is one of the most admirable ecclesiastical documents we have ever had the good fortune to read. Without a word of the customary verbiage, it is perfectly dignified, and it goes straight to the point. The Patriarch has something very decided to say, and he says it with the most commendable simplicity and directness. The opening observation, indeed, discloses a point of common sense which is almost incredible in such an Oriental latitude and in a personage of such antique dignity. The Patriarch reads the daily papers, and, not only so, but he accepts them as an authority! The Pope's envoys brought him a letter of invitation to the proposed "Ecumenical Council" to be held at Rome next year. The Patriarch told them that he would thankfully have received the letter, had he not already known its object and contents from the letters of summons published in "the daily papers of Rome, and others deriving information from them." We are not sure that this degree of civilisation has yet been attained, even in this country. We can hardly conceive the Archbishop of Canterbury informing a deputation that they need not trouble themselves to present their address, as he had already read it in the daily papers, and some even of our secular authorities would be horrified at the mere idea of such an innovation.

But the Patriarch, by this sensible disregard of routine, had acquainted himself with the fact that, in calling a Council, the Pope was in no particular prepared to abandon his characteristic principles. But since these are "utterly abhorrent from those of the Orthodox Eastern Church," the Patriarch does not see what is to be gained by discussion. This is precisely the difficulty which the Church of Rome has opposed to all schemes of mutual accommodation, and which raises an insuperable bar between her and the rest of Christendom. She is always the same. The dogma of infallibility renders it impossible that she should abate one item of her pretensions, or one jot of her doctrinal system. Consequently, there is no possibility of friendship with her except upon her own terms. She will be very good friends with you on condition that she has everything her own way. The Patriarch has the sense to see, what has escaped some dreamers among ourselves—that this attitude excludes at once every possibility of reunion. The only language the Pope will entertain is that of submission, and those, therefore, who are not prepared to confess themselves in the wrong only waste time by any attempt at negotiation with him. "Since His Holiness," says the Patriarch, "evidently will in no wise deviate from his position, neither (by Divine grace) do we mean to deviate from ours." The Pope must be left to pursue his own course, and other Churches must be satisfied to pursue theirs in independence of him. It would save a world of trouble to a great many good people if they could look at the matter in this simple light. When the Pope is prepared to admit that he and his Church may have made some mistakes, it will be time to think of *Eirenicæ* and to devise compromises. Till then, thinks the Patriarch, "least said soonest mended." Where is the use of "reopening old wounds and stirring up again extinct hatreds by questionings and disputings of words which end for the most part in breaches and ill-will?" The Church never had greater need of "common love and sympathy," and if the various

branches have no reasonable hope of agreement, they had better agree to differ, and be content each to do its own work.

But the Patriarch also points out that the Pope's method for procuring unity is exactly the reverse of the right one; and we are inclined to wonder, as we read his suggestions, whether he has had any communication with an eminent divine who gives equally excellent advice to the Convocation of Canterbury. He pronounces his opinion that "the most successful and least irritating method of solving such questions is the historical method." There is hope for the ecclesiastical world when "the historical method" has reached Constantinople, and furnishes a Patriarch with the true principles of ecclesiastical reform. But the Patriarch's facts are unquestionable, and it is lamentable that we should have to go so far East to have them recognised. It is manifest, he says, that there was a Church in existence a certain number of centuries back "which held the same doctrines in the East as in the West, in the Old as in the New Rome." While people were content with this standard of doctrine, they contrived to be very good Christians. Why cannot we be content with the same, and attain equally satisfactory results? The Patriarch is quite prepared to accept the consequences of such a reference for himself. "Let us each recur," he says, "to that Primitive Church, and see which of us has added aught, which has diminished aught therefrom; let all that may have been added be struck off, and let all that has been diminished therefrom be re-added, and then we shall all unawares find ourselves united in the same symbol of Catholic orthodoxy." "Rome," he adds, "having strayed from this, takes pleasure in widening the breach by ever new doctrines and institutions at variance with holy tradition." One of the Roman priests innocently inquired, what doctrines these might be. The Patriarch naturally referred to the Pope's claim of supremacy; but a learned reply to the Papal invitation which has just been published in Latin, on behalf of the English Church, furnishes a still more pointed retort, by simply referring to the date for which the Council is summoned. It is the 8th of December next year—the day "sacred to the conception of the Immaculate Virgin Mary." To believe in this last freak of "rhetoric turned into logic," is now declared by the Pope to be essential to holding the "unity of the faith." The Pope's way of producing unity is to be continually creating new dogmas, fresh superstitions, and additional anathemas. The Patriarch's more hopeful proposal is to diminish dogmas, and to go back to the principles of more simple times. Unless for this purpose, he fails, again, to see the use of a Council. The faith is quite sufficiently settled for the Patriarch. "If haply any of the Bishops of the West have doubts concerning any of their doctrines, and wish to meet, let them meet and discuss them every day if they please. We have no such doubts regarding the traditional and unalterable standards of religion." Have there not been other assemblies to which this admirable advice would have been not less applicable than to the Pope's Council? They have, indeed, avoided the rock against which the Patriarch warns us, but they went much too close to it for safety. There was recently an outcry among certain sections of British Churchmen for new definitions on more than one point of doctrine, which the existing standards had left open. More tolerant Churchmen will be able, for the future, to shelter themselves behind the venerable authority of the Patriarch of Constantinople. There ought to be no difficulty in maintaining this judicious course among ourselves; for the Patriarch has, in fact, given a brief description of the very principles on which, according to the boast of English Churchmen, our Reformation was conducted. It is true there is a difference between us of a century or two in determining the point to which we ought to go back; but it is something to acknowledge that true Church reform consists in retrenchment, and not in further development.

The Pope is certainly unfortunate in the letters he addresses to those outside his communion. They only have the effect of proving to the world how very numerous and considerable these dissentients are. An Œcumenical Council from which all Anglicans, all Protestants, and the Greek Church are excluded is in danger of becoming ridiculous. The world, in fact, will simply learn from next year's assemblage that the Church over which the Pope presides is more Roman and less Catholic than ever. It will meet only to raise one more barrier between itself and the rest of Christendom, to make reconciliation more hopeless than ever, and to add a few more curses to its long list of excommunications. In the presence of such a spectacle it is really refreshing to see that the representatives of other Churches of not less renown can speak in a more charitable and a more rational tone.

AN ECCLESIASTICAL DRONE.—A clear illustration of the fact that the Church of England does not act on the principle that "the labourer is worthy of his hire," is furnished by the annual report of the numerous organisations in the parish of St. Mary, Newington. The rector, who is non-resident, and does nothing, receives 3,000*l.* a year, while the curates who carry forward all the work do not receive a tenth part of that sum.—*South London Press.*

ANTI-RITUALIST VIOLENCE AT ROCHDALE.—On Christmas-day, after evening service, all the decorations of St. Mary's Church, Rochdale, were torn down. On the floor lay, broken up and scattered, banners, flowers, two immense candles, and the altar-cloth; whilst two large brass candlesticks, and a brass vase, with the inscription "I. H. S.," were carried away. The sacrilege is supposed to have been committed by some persons averse to the Ritualistic practices springing up in the parish.

SUNDAY EVENING LECTURES.—The Rev. Henry Ward Beecher has invited Dr. W. Parker to give a course of Sunday-evening lectures at the Bethel Mission of Plymouth Church, Brooklyn, and that eminent practitioner and pathologist delivered the first lecture on the 6th inst. The subject was, "The house we live in," and on the following Sunday evening Dr. Parker would proceed to consider the proper use of the house we live in. The lecture attracted an overflowing audience. The *New York World*, while expressing "its warm approbation of this long stride taken by a clergyman in the direction of real liberality," surmises that it is enough to make the bones of Mr. Beecher's father turn in his grave, he having been "after the most straitest sect" a Puritan.

THE NEW CANON OF PETERBOROUGH is the Rev. Brooke Foss Westcott, B.D., formerly Fellow of Trinity College, Cambridge. Mr. Westcott belongs to the class of English Biblical scholars so ably represented by Professor Lightfoot, of Cambridge, who not very long since declined the offer of a bishopric, that he might have more time to spend on works of sacred learning. His "Introduction to the Study of the Four Gospels," and his "History of the Canon of the New Testament," are two of the best works of the kind to be found in any literature, and exhibit the solidity of English judgment in combination with a fulness of learning which is often assumed to be a monopoly of the Germans. Mr. Westcott has just published "A General View of the History of the English Bible," which is really the first trustworthy account we have had of that unique and marvellous monument of the piety of our ancestors.

THE LORD CHANCELLOR'S FIRST CHURCH PATRONAGE.—Lord Hatherley has presented the living of Morton, near Oswestry, to the Rev. Mr. Hook, a son of the Dean of Chichester. Several rumours as to the presentation have been floating in the district during the past week, and the names of two or three clergymen were mentioned in connection with the appointment; but, from what we hear, there was no hesitation in the Lord Chancellor's mind as to the gentleman upon whom his choice should fall. Dean Hook was with his lordship on the morning when the information of the vacancy was received, and the offer of the living for the dean's son was at once made and accepted. The appointment is worth nearly 700*l.* a year, and there is a good house. Sir Baldwin Leighton, Bart., late M.P. for South Shropshire, is the large landowner of the district.—*Oswestry Advertiser.*

THE CHURCH OF ENGLAND IN WALES.—The Bishop of Bangor has issued a circular addressed to the clergy and laity of the Established Church in the diocese, inviting them to a conference to be held on the 21st of next month, in the cathedral city. The subjects especially proposed for discussion are as follows:—"The erection and endowment of new churches in populous places, where there are at present no opportunities of public worship in connection with the National Church. The procuring inexpensive buildings, in hamlets more or less remote from the parish church, which, as they will not be consecrated, may be used as lecture-rooms, Sunday-schools, or in any way by which true religion may be promoted, and the Church edified. The supply of curates, and consequent increase of services in poor benefices, where there is more than one church. The providing small salaries for godly men, who, without giving up their secular calling, might be disposed to act as Scripture-readers, under the guidance of the clergyman of the parish. The establishment and support of a Welsh newspaper, to be conducted on sound Church of England principles."

THE CLERGY IN AMERICA.—The clergy are allowed much freedom of expression in America. A gentleman residing in New York, while conversing with me on this subject, made the following statement of what he supposed was the general practice:—"The way in which we deal with the clergy here is to pay them well, and to encourage them to say exactly what they think. What we pay them for is not other people's ideas and opinions—that we can find in books—but their own. We expect them to devote a reasonable portion of their time and all the mental powers they possess to theological study, and then to give us the result." This broad construction of the duty of a clergyman, as a religious teacher, coincides very much with what I was frequently told, that the broad way of thinking was becoming the common way of thinking in almost all the American churches. Mr. Henry Ward Beecher, though a Presbyterian, is very broad, and never has a seat empty in his church. Sunday after Sunday three thousand people assemble to hear him preach. In American society religious questions are frequently discussed. No one feels any disposition to avoid them, because expression of opinion is perfectly free. An American lady once said to me across the table, and was heard by every one present, that "every thinking American was of opinion that religion, if not in conformity with the knowledge and sentiments of the times, was a dead thing." In New York this expression of opinion appeared perfectly natural; but I suppose that if an English lady entertained ideas of this kind, she would not think it allowable for her to enunciate them in company.—*Last Winter in the United States.*

ROMAN CATHOLIC MISSIONS IN CHINA.—In his report to the Foreign Office, Mr. C. Alabaster, Acting Vice-Consul at Chee-foo, states that Roman Catholicism is putting forth every energy to gain control in China. It is known that the Chinese Government has restored to the Jesuits vast amounts of property which were confiscated 200 years ago. The whole empire has been divided into twenty-four Catholic missions, governed by nineteen bishops and

five prefects apostolic, of Italian, French, Spanish, and Belgian nationalities. Each bishop has under him not less than four European missionaries, and some of them have upwards of twenty. Each mission is subdivided into districts, according to the number of European missionaries. The number of native Christians varies from 2,000 up to 10,000 in each mission. Twenty-four colleges are maintained, in which natives are taught Latin, philosophy, and theology. Numerous schools and orphanages are also established. The most important college is kept by Germans and Italians, near Shanghai, and has three hundred pupils, who are taught trades, painting, drawing, and Chinese literature; and some are sent to Peking to take the degrees. Several printing establishments are in operation, under the direction of missionaries, and works on mathematics and theology are published. Several parts of the Bible have been translated into Chinese, and printed; but always with explanatory notes, and with a dictionary in Latin and Mandarin. The Sisters of Charity have eight establishments, situated at or near to various important centres. In Canton a cathedral is rapidly approaching completion, which for architectural finish and magnificent proportions will be unrivalled in the empire, and compare favourably with almost any similar structure in the West.

"SUNDAY EVENINGS FOR THE PEOPLE."—Dr. W. B. Carpenter, Registrar to the London University, has written a sensible letter to the secretary of the Sunday League, a body which is still busy with its "Sunday Evenings for the People." They have asked Dr. Carpenter to be one of their lecturers, but he replies:—

I think you must remember that I have from the first protested against the attempt to shelter the "Sunday Evenings for the People" under the pretext of "religious worship" of any kind. I always regarded it, and still continue to regard it, as an unworthy evasion. The performance of such music as may be heard in any concert-room cannot be fairly accounted a "religious service"; and the lecturer ought, in my judgment, to be left perfectly free in his treatment of a scientific subject, to give it a distinctly religious bearing or not, as he may be himself disposed.

Dr. Carpenter is quite ready "to take his stand upon the right of scientific men to give scientific lectures on Sunday evenings as on any other." Professor Huxley writes to express his agreement with Dr. Carpenter. He says:—

I am happy to think that my own "Sunday Evening Lecture for the People" was delivered before the managers of the Sunday League were ill-advised enough to shelter themselves under the ludicrous name which they selected for their new sham sect of "Recreative Religionists." I am, therefore, still responsible to the law, if the law was broken on that occasion. But I do not believe that it was; and I gladly undertake to join with Dr. Carpenter in giving an opportunity for the trial of that question, if any persons in whose judgment and straightforwardness we have confidence will see to the practical arrangement of the affair.

THE WORKING CLASSES AND THE CHURCH.—We should like, says the *Church Review*, to ask the Bishop of London whether he looks for any real Church results among the working classes from all the money laid out by his fund? There is no blinking the matter, the melancholy confession is heard on all sides of us, and is the same. Whether it be a mission attempted in some of the poorest parts of the Borough, and very zealously attempted too, or an effort of a more pretentious and popular character in the Broad-Church line at Hoxton, the verdict of the managers is the same. A little civility from the woman of the house when a tract is left, not so much jeering from the men as the Bible-woman goes down the alley; or an occasional urchin, equally indifferent whether you drag him by the hair of his head or try to lead him tenderly by hand, inveigled into a private colloquy—these were about all the achievements of the first. As to the work at Hoxton, an incumbent (who wrote, we think, about the Church and the working classes in the recent anti-Church "Essays on Church Policy") has published a sermon or an address to his people, openly confessing that the attempt to make Churchmen of the working classes has failed, and cannot be expected to succeed. Now, as all this is a history, not of neglect and indifference, and not of personal stupidity and incapability, but of zeal thrown away and of good intentions defeated, there is one inference that necessarily follows—namely, that the fault is in the system, and that that fault is no light one, but must be one of a fundamental character. We are not to suppose that all these good and active people who for the last half-century have taken an interest in the poor, and whose function it has been to busy themselves about the poor, have been such very incapable people, that having the proper system to work, they have always failed to adapt it here and there in little things as necessity arose. So universal a failure accompanying such a frequent exhibition of the best intentions shows something grievously wrong in the system itself, enough to paralyse the efforts and poison the hopes of those whom a long and an evil tradition has chained to its fruitless round of duties and expedients.

SUNDAY ADMISSIONS TO THE CRYSTAL PALACE.—The twenty-seventh ordinary general meeting of the Crystal Palace Company was held on Wednesday afternoon, at the City Terminus Hotel, Cannon-street; Mr. T. Hughes, M.P., in the chair. After the adoption of the report and some other business, the proceedings having then occupied nearly four hours, Mr. R. M. Morrell, secretary of the Sunday League, rose, in pursuance of notice, to move the following resolution:—

That the meeting of proprietors for the guidance of the directors declares—that the vote of December last, excluding non-proprietors from the Palace and grounds on Sundays, does not warrant the attempted enforcement upon the directors of a petty and vexatious interpretation of the words to the

exclusion of the children of proprietors. And further, that the said vote was not intended to nullify or set aside the oft-carried resolutions for the directors to take steps for the opening to the general public on Sunday, but was simply the expression of opinion that the free Sundays having amply demonstrated the general desire to visit the Palace, their continuance was no longer necessary.

The chairman observed that he thought the resolution was wrong in point of form. (Hear, hear.) He did not consider it competent to that meeting to say what the last meeting meant. It might give new instructions to the directors, but it could not declare what was intended by a previous meeting. Mr. Morrell inquired whether he could move the latter part of his resolution alone. The chairman replied that the resolution seemed to him altogether informal. Mr. Baxter Langley asked whether it would be in order to move an amendment in such a form as to convey (what was intended by those who sent in the notice) that it was the wish of the meeting that there should be no interference with the admission of children. ("No, no.") Sir O. Fox said there was no desire to keep children out of the Palace on Sunday, provided they were really the children of shareholders. The chairman said the question must stand over. It could not much matter, the average attendance on Sunday being only about forty throughout the winter. Mr. Morrell: It is a question of principle, not of numbers. It will, however, be easy for us to bring forward the question on another occasion. Mr. Billings having risen to put a question on another subject, Mr. Morrell said: Mr. Chairman, I must again ask—(loud cries of "Order," amidst which Mr. Morrell sat down). This terminated the discussion.

THE NEW LIBERAL POLICY, RIGHT AND JUSTICE.—I have not hesitated to say that if justice and the good of the nation at large should ever be found to require the severance of the union between Church and State, and that the English, as well as the Irish Church, should cease to exist as an Established Church, then, in the name of justice and right, let the union be dissolved, and let justice work her perfect work. If a Church cannot stand without breaking that universal precept that we should do to others as we would they should do to us, in the name of Him who gave this precept, let it fall. I have purposely insisted on right and justice, because I hope the hour is at hand when we shall see our statesmen taking higher ground, and recognising more boldly and loyally the power of the eternal principles of right and justice: when they will cease to trust in mere shifts and compromises, cease to patch up and re-arrange only; and, with true faith, will ask what is right, and just, and good; and having found what they believe to be so, will nobly take their stand upon it, and do what justice and right require. If ever, happily, we see statesmanship of this kind, we shall see at the same time how the true heart of a free people will open to welcome it, and how loyally and bravely they will support the men who act upon such principles. And we shall see, too, how quickly it will be proved that what is right and just is always wise and expedient; and that, after all, true prudence consists in a steady adherence to truth and justice. We are weary of the system of makeshifts which has too long characterised the Government of this empire. The hearts of earnest and thoughtful men are sick at the eternal re-arrangements, reformations, patchings here, restorations there, of pouring new wine into old bottles, of which we have had so much in our history. I earnestly hope that the general demand now made for justice and right in the case of the Irish Church is only the first of a series of such demands, and that our leaders will rise to the true height of the age and their own position, and will give our Church the bread of simple justice, rather than the cold stone of compromise.—*Speeches by Rev. John Congreve, rector of Tooting Graveney.*

A COLONIAL BISHOP ON VOLUNTARIANISM.—Dr. Perry, Bishop of Melbourne, has lately published a number of letters on Church matters, which have created considerable interest. In one of these he deals with the dependent state of the Church of England in Victoria, and appeals to the laity to prove their zeal. He enters into the application of the special funds. Further he states that:—

The parochial funds for the year 1867 may be estimated at not much less than 60,000*l.*, and the amount of the general fund was nearly 3,000*l.*, of which 1,000*l.* was received from a single individual. If, therefore, the number of persons who return themselves as members of the Church of England be reckoned at 220,000, the average amount contributed by each to Church purposes during the year will exceed 5*s.* 6*d.*; and if we suppose, as we reasonably may, the whole amount to have been contributed by attendants at public worship, and their numbers to be 40,000, the average for each will then exceed 1*l.* 6*s.* 8*d.* These sums are very much larger than the corresponding averages of contributions for religious purposes in connection with the Church in England; but they are, as is universally felt and acknowledged, quite inadequate to the wants of the Church in Victoria.

In endeavouring to account for the marked disproportion which obtains between the contributions of the members of this Church and their wealth, the Bishop seems to resolve the matter into a question of training. He says:—

The members of our Church, not having been accustomed in England to maintain the Church for themselves, require time to recognise this necessity, and consent to fulfil their novel obligation. This is certainly true, and will, partly at least, explain a fact which has often greatly pained me—viz., that while members of the Church of England, not devoid of religious principle, give as liberally as those of other Churches to charitable, they give comparatively little to religious objects. I have known a member of another Church say that by joining the Church of England he would save 40*l.* a year, for that whereas he now gave 50*l.* a year for the maintenance of his Church, he should then be accounted liberal if he gave 10*l.*

This remark (says the *Times* correspondent) hits the case exactly. The Church of England, while it has had the countenance of the Court, made little or no demands upon the pockets of the people, has gathered to it the half-hearted and fashionable, who were pleased with the idea of doing their duty and saving their respectability cheaply. When the plate comes to travel round from pew to pew, as it does here after the sermon, a test will be applied that will eliminate a great mass of useless material. But although some may fall off, their numbers will be more than made up by the attractive force of increased earnestness imported into the entire evangelising apparatus.

Religious and Denominational News.

TWENTY-FIFTH ANNIVERSARY OF THE PASTORATE OF THE REV. HENRY ALLON.

On Monday evening, the 28th inst., the members of the church and congregation meeting in the Union Chapel, Islington, assembled together in the Lecture Room for the purpose of presenting a testimonial to the Rev. H. Allon, as a token of their affectionate regard and appreciation of his labours during the twenty-five years of his pastorate. The testimonial consisted of a service of plate of the value of 100 guineas, and was presented by the senior deacon, Mr. Henry Spicer. The inscription on the plate was:—"Presented to the Rev. Henry Allon, pastor of Union Chapel, Islington, on the completion of the twenty-fifth year of his ministry, on the 28th December, 1868, by the members of the church and congregation, as a token of their sincere regard and high esteem, and in affectionate remembrance of his zealous, faithful, and useful services amongst them."

A meeting was afterwards held in the chapel, at which the chair was taken by the Rev. Thomas Binney. There was a large attendance, among those present being the Revs. T. James, S. Martin, Professor Reynolds, J. C. Harrison, J. Stoughton, J. Russell, J. O. Whitehouse, J. Soden, O. Fison, C. Gilbert, J. H. Wilson, C. Brake, E. D. Wright, Esq.; C. E. Mudie, Esq., Mr. Judge Payne, &c.

Prayer having been offered by the Rev. C. GILBERT,

The CHAIRMAN said he had complied with the request to occupy the chair in order to show his brotherly affection for Mr. Allon, with whom he had had an intimate acquaintance for nearly the whole period of his ministry in Union Chapel. The old Independents thought nothing ought to be done in a church unless there was some precedent for it; but though they might not be able to put their finger on any particular portion of Scripture which afforded a direct precedent for the proceedings of the evening, yet they considered that those proceedings were agreeable to the elementary principle which was the life of the church. With regard to what had taken place in the other room, it was expressly laid down that the elders that teach well should be accounted worthy of double honour. Just about twenty-five years after the Apostle Paul entered on his ministry he went into Italy, where his friends came around him to congratulate him, and the consequence was that his heart was lifted up, and he took courage and went forward. Thus there was something in Scripture history which was quite in sympathy with the circumstances in which they were met together. He trusted that the same effect would be produced in Mr. Allon's heart, and that he also would take courage and go forward.

The Rev. H. ALLON said it was a great privilege to have so many fellow-workers in the ministry present to show their brotherly feeling towards him. It had been his happy lot to live in good-fellowship with all his ministerial brethren, from the commencement of his labours amongst them until the present. He had no recollection or thought concerning the members of his church which was not a cause for thankfulness and gratitude. The strength of the church and the joy of the church was its noble band of Christian workers, and he was almost proud enough to say that perhaps no church in the metropolis presented a more devoted body of Christian helpers than the church of which he was the pastor. He thanked them very heartily for all their great kindnesses, and especially for the kindness expressed by their presence on that occasion.

The CHAIRMAN then called upon Mr. Bolton to give a review of the past history and progress of the church.

Mr. W. BOLTON, made a short statement of the past and present condition of the church established more than half a century ago, when Islington was really a village; in this spot in the green fields, with quiet lanes and hedgerows all about, when groups of old-fashioned houses in pleasant gardens were to be met with here and there, when in the whole parish there were only one church and two chapels, and but little apparent religious life, a few pious people, differing in their views of church government and order, though of one faith, agreed to meet together for worship, and formed a little union church. They met in a small building in Highbury-grove, in the year 1802. The number of members was about twenty, their minister being the Rev. Thomas Lewis, who was ordained pastor in 1804. Union Chapel was built soon afterwards, at a cost of £9,000, and was opened in 1806. With an enlarged sphere the work expanded. From time to time the agencies increased, and libraries and Bible and catechetical classes were established. In 1805 the Benevolent Society was founded; in 1807 the Tract Society; then the Maternal Society; and in 1812 the Auxiliary to the London Missionary Society. Day-schools were opened in connection

with the chapel, and from forty to fifty boys were clothed annually as well as educated. A Sunday-school was next formed, in which, besides the master and mistress, there were at first only two teachers. In 1832 the church numbered about 500 members. In 1835 the Rev. John Watson, afterwards theological tutor at Hackney College, was appointed assistant minister, but failing health compelled his resignation in 1837; he was highly esteemed, and he frequently occupied the pulpit until his untimely and lamented death in 1859. During his assistant ministry some modifications in the government of the church took place. Hitherto, members had been received by the pastor alone; now, monthly church-meetings were established, and members were admitted and measures determined by the vote of the church, which became *de facto* Congregational. As years passed by the good old pastor's physical powers failed, and in 1843 the number of members had decreased to 320. Young, strong help was needed, and it came. In that year Mr. Allon was sent from College as an occasional supply, and very soon recommended himself to the judgment and affection of both minister and people. In September, 1843, while still a student at Cheshunt, Mr. Allon accepted a unanimous invitation to the pastorate, and on the 7th January, 1844, he entered on his ministry. He was ordained on the 12th June of that year. For two or three years there had been some discussion as to the propriety of continuing the use of the liturgy. Its adoption was at first required by the special circumstances of the time, but in 1845 it was resolved to discontinue its use. In the same year Mr. Jenkin, a city missionary, was appointed to take charge of the school and preaching-station in Short-street, Bethnal-green, first commenced in 1836 by Mr. Duthoit, and maintained during several years almost entirely by his own exertions. In 1850 a commodious lecture-room was erected at the back of the chapel, and was found to be very convenient for the many meetings in connection with the increasing agencies of the church. On the 29th February, 1852, the senior pastor died, after fifty years of useful and honoured labour. In December, 1855, another evangelistic effort was commenced in an old and dilapidated building in Ward's-place. In 1856 the Highbury Young Men's Association was established. In 1861 it was felt desirable to increase the accommodation, and the chapel was altered and enlarged. 400 sittings were added, and a new lecture-room, with class-rooms and vestries, was built at a cost of nearly 4,000*l.* In 1864 Mr. Allon was appointed Chairman of the Congregational Union. In 1865 the site of the school buildings in Ward's-place was required for one of the Peabody blocks, and after ten years of earnest and successful work the whole mission was transferred to new and more convenient premises in Morton-road, at a cost, including the lease, of 1,250*l.*, towards which 850*l.* have been already contributed. In 1867 large and well-arranged mission and school-rooms were erected in Nichol-street, at a cost of 4,312*l.* In November of the same year a new organ was erected in the chapel at a cost of 940*l.* 10*s.* 6*d.*, towards which 843*l.* 0*s.* 6*d.* have been contributed. The number of members at present on the register is 873, and the total number received into the church 2,208. The teachers in the schools connected with the church number 250, and the children between 3,000 and 4,000. During the past twenty-five years the amount received for the various agencies, irrespective of the support of the ministry, was 55,349*l.* 10*s.* 2*d.* The retrospect concluded with an appeal to those present to strive still further to increase the usefulness of the church, and a recognition of the Divine mercy which had so long followed their labours.

The Rev. THOMAS JAMES said, more than fifty years ago he had frequently attended Union Chapel, and in fact made it his Sabbath home, and from that time until now he had felt a deep interest in its welfare. It was his earnest prayer that Mr. Allon might continue to preach God's truth simply, earnestly, and with the deepest feelings of his heart and conscience, and then there could be no fear but that the chapel would still be filled. He trusted that Mr. Allon would be able to adopt as his own the words—

"Oh! bless'd beyond what friends can say
Has been His gentle care,
Who never turned His face away,
Or answered not my prayer;
Who never kept me back from good,
Nor laid upon me ill;
Who often in His mercy stood
Between me and my will.
Life is too short to tell His praise,
My joy in Him to prove;
The one long lesson of my days
Is to make known His love."

The Rev. SAMUEL MARTIN was glad to find that from the beginning of the meeting they had been recognising the fact that his friend's preservation and prosperity during twenty-five years of labour were all to be traced to the hand and the arm and the heart of our Father in Heaven. No amount of prosperity could ever hurt a man while he was near to God, but our prosperity did hurt us when we connected it with ourselves or associated it with our fellow-creatures, shutting God entirely out. No amount of wealth would hurt a man if it were taken as from the very hand of God, recognised as His gift, and used for His glory. Commendation was occasionally an exceedingly dangerous thing, but the "Well done" of the Master should make a servant more humble. A man in his right mind could hardly bear to hear the Master say, "Well done, good and faithful servant," but so far as he could bear it instead of injuring him, it seemed to brighten the very atmosphere of his life, and to make him more Chris-

tian-like and godlike. It was God who had preserved his friend during the twenty-five years of his service in that place, who had delivered him from evil, supported him in his sorrows, guided him with His own hand and guarded him with His own arm, and whatever success he had had in the ministry had come not from the plough, not from the harrow, not from the husbandmen, but right down from the skies. It was God's sunshine, and God's rain, and God's winds that had secured the success and the prosperity. He trusted the feeling of the church would be one of praise to God, and then no amount of prosperity that might come upon them would hurt them.

The Rev. Professor REYNOLDS said his conviction was that when a church was at work in the way in which that church had been working, it was a proof that God had been conferring help upon His servant whose high function it was to bestow that help upon the people.

A hymn having been sung, the Rev. JOSHUA HARRISON offered prayer.

The Rev. J. STOUTON said many pleasant memories came over his mind as he thought of the intimacy which had existed between Mr. Allon and himself. They had been connected in literary associations when Mr. Allon had acted as his subaltern, and also when the relations had been changed, and Mr. Allon had been his superior. In either case he had found him bland and courteous and unassuming, and crowned with all literary and social virtues. They had conversed together on board ship sailing up the Mediterranean, on the banks of the Nile, under the walls of Jerusalem, on the shores of Galilee, and in the quaint streets of Damascus, and he had always found Mr. Allon most communicative, frank, and loving. It was a remarkable fact that in the days of Queen Mary no less than thirteen martyrs were executed from the congregation meeting in Islington Wood.

Mr. E. E. WRIGHT said the work which had been carried on in that place was the joint work of many minds, and the light thrown upon Mr. Allon's face was reflected upon the faces of the members and fellow workers with him. It was a very great proof of any man's intellectual and spiritual character to stand up in an assembly of Englishmen for twenty-five years, and face them and teach them, and then at the end of that time to retain their honour and regard.

The Rev. Mr. RUSSELL had been a fellow-student with Mr. Allon, and on looking back he could see that the germ of all his success was in him while he was a student at college. He was even then a very hard worker, a very great singer, and a very earnest and devoted Christian man. He congratulated Mr. Allon on the way in which God had blessed him and filled his cup to overflowing. It was delightful to see how he had multiplied himself a hundredfold by the Christian influences which had radiated from him.

Mr. Judge PAYNE said he could carry his recollection of the church back almost as far as Mr. James, to the days before Watson and before Allon, when he had profited by the discourses of Mr. Lewis. It filled his heart with delight to find that the fire had not died out in the sanctuary. After characteristically summarising Mr. Allon's qualifications for the ministry, he concluded with his two thousand four hundred and thirty-fifth tailpiece.

A hymn having been sung, the Rev. Dr. Murray offered prayer, and the benediction was pronounced by the chairman, after which the meeting separated.

SOUTHEAST.—A new Congregational church has just been opened in this town. In the list of contributors the name of Mr. S. Morley appears for 250l.

THE REV. DR. LANDELS.—The Australians seem resolved to secure for themselves the services of the eminent minister of Regent's-park Chapel. According to a recent number of the *Melbourne Age*, he has been invited to the pastorate of the Collins-street Church, in that city.

DEATH OF THE REV. DR. DUNCAN.—The death is announced of the Rev. Dr. Duncan, of London, clerk to the Synod of the Presbyterian Church in England. Dr. Duncan was the son of the Rev. Dr. Duncan, of Ruthwell, an eminent minister of the Church of Scotland, and the originator of savings banks in the United Kingdom.

ARRIVAL OF DR. GEORGE A. TURNER AT SAMOA.—The Rev. Dr. George A. Turner, jun., and his wife, reached Samoa, South Seas, in safety and in good health, on the 24th August, 1868, and found his esteemed father, and Mrs. Turner, the Rev. Mr. Whitmore and Mrs. Whitmore, and other missionary friends, well.

SOMERS TOWN.—Dr. Tait performed his last public act as Bishop of London on Wednesday, in consecrating Christ Church, Somers-town. The church is in the midst of a very squalid neighbourhood, and, as it stands, it is a splendid example of English charity. Lord Somers gave the freehold of the site, and Mr. George Moore, a member of the committee of the Bishop's Fund, erected the building and adjoining schools, at a cost of more than 12,000l.

EDINBURGH.—Jubilee services to commemorate the fiftieth year during which the Baptist church has worshipped in the Charlotte Chapel, Rose-street, Edinburgh, have just been held. On Thursday evening, Dec. 10, a united communion was held, at which the members of the sister churches of the city were invited to join; and on Tuesday evening, December 16, a jubilee *soirée* was held, when the chapel was crowded in every part. The pastor presided, and most appropriate addresses were given by the Rev. F. Johnstone, Richmond-street; the Rev. Jonathan Watson, Dublin-street; the Rev. Dr. Lindsay Alexander, Augustine Congregational Church; the Rev. Ninian Wight,

Richmond-street Congregational Church; and John Walcott, Esq., a deacon of the church.

WELLS, SOMERSET.—A special meeting of the friends connected with the Congregational church in this city, under the pastoral care of the Rev. C. R. Howell, was held last Monday evening to take leave of the Rev. James Grosvenor, who has during the last three years been a resident of the place, and an active co-operator with the esteemed minister of the above church, his former fellow-student, in his earnest endeavours to evangelise the neighbourhood. The Rev. Mr. Nicholson (Wesleyan) offered prayer on the occasion. The Rev. Mr. Howell then addressed the meeting, at the close of which he presented a testimonial from the church and congregation to Mr. Grosvenor, accompanied with a purse of gold and their fervent wishes for his future welfare.

LIVERPOOL.—The chapel in Chatham-place, Edgehill, capable of seating some 400 persons, has lately been purchased from the New Connexion Methodists by the Congregationalists. The cost and needful alterations amounted to 1,300l. On Sunday, the 13th inst., the chapel was opened for public worship. The Rev. Mr. Lewis, of Lancashire Independent College, preached in the morning. In the afternoon the Rev. Frederick Smith, the newly-appointed minister of Berkley-street Chapel, preached, and in the evening the service was conducted by the Rev. John Kelly, of Crescent Chapel. On the following Wednesday evening there was a public tea-meeting in the spacious schoolroom underneath the chapel, and a meeting took place afterwards in the chapel. Mr. Croftfield presided, and the Rev. J. Shillito, of Norwood-grove Chapel; Henry Lee, Esq., and Messrs. J. W. Simpson, J. B. Job, J. Moore, C. Sharp, T. Hanmer, W. Croftfield, jun., and Mr. T. R. Fowler, who has been identified with the movement as chairman of the committee of management and superintendent of the Sunday-school, were with him upon the platform. Several of these gentlemen addressed the meeting.

RAGGED SCHOOLS.—The twenty-first annual meeting of the United Industrial School of Edinburgh was held in the Royal Hotel on Thursday. The Earl of Minto, who was elected president of the institution, in place of the late Lord Dunfermline, was in the chair, and briefly explained the position of the school. Among the other speakers were—Professors Blackie and Allman; the Rev. Mr. Wallace, Mr. Adam Black, Sir William Gibson-Craig, and others. Their addresses, especially Mr. Wallace's, embraced able and interesting expositions and vindications of the principles of the institution—principles which have been faithfully worked out, and have borne good and abundant fruit during the twenty-one years of the school's existence. Several of the speakers, alluding to the prospect, seeming now so much nearer and clearer, of a really ample system of national education being established, pointed with justifiable pride to the United Industrial School as having from its foundation afforded an example of the solution of the grand educational problem of the mixed education of children of different creeds. "Combined instruction in things secular, separate in things religious," has been the rule of the school; and thorough instruction in the ordinary educational branches, besides most valuable industrial training, has been given to every boy and girl who has passed through the school; while each and all have at the same time received full and systematic religious instruction. The clergymen of the parish have from time to time testified to the fulness and exactness of the religious knowledge acquired by the Protestant pupils; and the religious instruction of the Roman Catholic children is strictly supervised by their own pastors. None of the common funds of the school go to supply the religious instruction; it is provided by separate subscriptions. No practical difficulty has ever arisen, in the course of the now long experience of the school, in carrying out these arrangements. There has been no sacrifice of one jot or tittle of conscientious principle on either side—only the exercise of common Christian courtesy and toleration. The results have been of unmixt good; and the school has been, educationally, morally, and economically, a great success. It is a striking, we fear almost a solitary, example in this country, in the face of difficulties of no ordinary character, and in spite of the adverse influences of suspicion, calumny, and unpopularity, of the triumphant development of a great principle—a principle of universal application, and in the practical and general recognition of which the only just solution of the educational difficulty is to be found. Mr. Jenner, looking forward to the time when this and other schools of its class are likely to be merged in such a national system, aptly urged the claims of the institution to continued and enlarged public support, on the ground that as its example was likely now to attract attention in high quarters, the directors should be enabled to keep up its efficiency to the last, in at least the same degree as they have so strenuously and successfully done hitherto.—*Scotsman*.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending December 26, 1,231, of which 385 were new cases.

THE CRYSTAL PALACE COMPANY.—At the meeting of the Crystal Palace shareholders on Wednesday some dissatisfaction was expressed at the recommendation that no dividend be paid on the ordinary stock of the company. The proposed formation of a zoological department was also strongly objected to, and after a lengthened discussion the report was adopted on the understanding that the suggested addition to the attractions of the Palace should not be made. 42,000 persons visited the Palace on Boxing Day to witness the pantomime and other amusements provided there.

Correspondence.

PENNY READINGS.

To the Editor of the Nonconformist.

SIR,—Penny readings having become an institution of our day, it is of some importance that they should be turned to the best account. There is a general disposition on the part of the religious public to underrate the importance of providing wholesome amusements for the people. Yet the power for good or evil wielded by those who make the songs and direct the amusements of the people is acknowledged. Ever since a recent penny reading entertainment, given in the Town hall of the town in which I reside, snatches of "Tommy Dodd" have been heard on all hands. Those who object to the influence of penny readings will say that it is no very desirable result; still, it by no means follows that evil results of necessity follow entertainments where such songs are made popular. If good music be well executed, and well-selected extracts from good authors be introduced to the notice of those who before were almost unacquainted with them, I think the public-house is as likely to lose by it as the prayer-meeting, or rather more so.

In an insular town which I very well know, there were at the penny readings of last winter above 4,000 attendances, and receipts of over 30l.; and this season they are even more successful.

As a Nonconformist I heartily rejoiced to see, on one occasion, a couple of clergymen, a parish clerk, and the major part of two church choirs, ministering to the delight of a numerous company. One of the best features in connection with these entertainments is the admixture of the various classes, the rich and poor, the cultivated and the uncouth, the Conformist and the Nonconformist. But, unfortunately, this is not always the case. In an ancient borough, near to which a martyr was burnt at the stake in the days when such proceedings were fashionable, and where eminent Nonconformists have laboured,* the Christian conscience of the Churchmen would not allow them to hear a gentleman, every way qualified, give a reading, solely on the score of his being a Dissenting minister. And now, in more liberal towns, how difficult the cordial co-operation of a Churchman with a Dissenter in even a penny reading. Should a Dissenter chance to have the management for the evening, his penny readers and hearers are nearly minus the Church people; but if a Churchman is the manager the Dissenters are there, as listeners, as usual. Where Dissent carries the sway the Church people can sometimes "smash up" with them, to use a Yankee expression; but seldom on other occasions. Penny readings certainly afford an available platform on which divers parties on various subjects can meet, for the general good; but if only the irreligious have the direction of them, they will not be good; and I venture to hint that they be more utilised by Christians of all names.

A NONCONFORMIST.

Dec. 23, 1868.

Foreign and Colonial.

FRANCE.

The *Moniteur* publishes a decree by which the Senate and the Legislative Body are convened for the 18th of January next.

The Emperor Napoleon has overcome his diplomatic scruples so far as to receive Senor Olozaga in private audience as envoy extraordinary of the Provisional Government. The reception took place on Wednesday.

It seems to be placed beyond doubt that the new Foreign Minister will not issue any circulars explanatory of the line of conduct he intends to pursue. The reason probably is that the Marquis de Lavalette, having made a profession of faith just before the Marquis de Moustier took office, considers a further statement unnecessary. The *Presse* continues to declare that he has already offended England and Austria, and is engaged in the worship of Count Bismarck.

GERMANY.

A semi-official article published at Munich expresses satisfaction at the speech delivered recently by the Wurtemberg Foreign Minister, Herr von Varnbuler, during the debate upon the address in reply to the speech from the throne. It is considered that this speech demonstrates the good understanding existing between Wurtemberg and Bavaria, and their consent to enter into an offensive and defensive alliance. It is added that the Customs' Treaty was a national duty, but that there is no occasion to proceed further on the course initiated by that treaty; nor has Prussia made any attempt or any suggestion in favour of overstepping the boundaries which have been internationally settled. In the case of a foreign war the South German army will be with and for North Germany.

The Berlin newspapers continue their hostility to Count Beust. They now charge him with having put obstacles in the way of the development of the countries under Ottoman rule, possessing a more or less distinct autonomy.

SPAIN.

The leaders of the Republican party are considering the advisability of renouncing for the present

Amerham.

the Republican form of government, and of putting Espartero forward instead as candidate for the throne. The letter of the Duke de Montpensier has determined this attitude.

The journals publish a manifesto from the Duke of Montpensier, dated Lisbon, the 19th inst. The Duke explains the purpose of his recent journey to Spain, which he justifies on the plea that he was anxious, as a citizen, to exercise his right to offer, as in duty bound, his services to his country as a soldier, in order to aid in his defence against an outbreak which he believed had been instigated by the reactionary party. He simply intended to serve as combatant, and gave no official notice of his step, as it was his intention to throw off his *incognito* as soon as he should have reached the scene of contest. Upon his arrival at Cordova he discovered that the true aim of the insurrection was not of a reactionary character, and he returned to Portugal. The letter declares untrue certain accusations which had been raised against him, and proceeds to recall the fact that he wished to have taken part in the war against Morocco, as could be proved from official documents; further, that he and his Consort, the Infanta, had unceasingly endeavoured to induce the late Queen Isabella in 1859 and 1866 to follow a liberal policy—efforts which unfortunately had been unavailing. He respects the principle of universal suffrage as the source of the legitimate claim of a nation to share the political administration of a free country. The Duke says that, notwithstanding the fact that he himself is a devoted Catholic, he wishes that every one in Spain should worship God according to the promptings of his conscience with as much liberty as is enjoyed by Spanish residents in London, Edinburgh, or Geneva. The letter concludes with the assurance that the writer is not influenced by ambition; that, in fact, he covets nothing, save once more to belong to Spain, the new Spain of liberty. The *Impartial* comments on the above, and asserts that the pretension of the Duke of Montpensier to the Throne of Spain has recently undergone an essential change in conformity with advice tendered by some statesmen of note. The Duke would resign his pretensions in favour of his eldest son, under the guidance of a regency of three members. Such an announcement would afford sufficient time for all questions of importance to be settled in such a manner as would not prejudice the prestige of the future monarch.

The semi-official newspapers state that the Provisional Government will not entertain any proposal for selling Cuba to the United States.

The *Times* special correspondent gives a sorry account of the state of the Peninsula. For the present, as has been the case for many years past, Spain cannot be said to belong to herself, but to be the prey of a swarm of locusts in the shape of soldiers and priests, public functionaries, political adventurers, and jobbers of every description.—

I have said that Spain needs no army, and that the first measure of any really patriotic Government ought to be to disband it. What the present rulers have done has been, on the contrary, to add to its numbers and to demoralise as they increase it. There are men here in Madrid who only three years ago were known as barbers and gentlemen's valets, and who now strut about the streets with the stripes of colonels on their coat-sleeves. Prim took them up as mere volunteers in January, 1866, he conferred officers' ranks upon them before his famous "retreat" was over; they rose to lieutenants by joining the insurrectionary bands across the Pyrenees in August, 1867, and now, as a reward for their readiness to fraternise after September, they have been promoted as captains, majors, lieutenant-colonels, and colonels, at a rate at which they are themselves surprised, and of which, to do them justice, they are not a little ashamed. The advancement of superior officers has gone on in the same proportions, and, as a general rule, political opinion has not stood in the way of any man's preferment. The only loser has been the Treasury. The budget of the War Department has been raised by a sum which is variously estimated at 190,000*l.* and 600,000*l.*; yet the army as a body is very far from being satisfied. As it happened in Italy at the time of the fusion of the Garibaldian bands with the regular corps, professional soldiers resent the intrusion of mere adventurers into the ranks, even when no actual wrong is done to themselves, and a share falls to them of the good things of which the State is so lavish.

The system of place-hunting in Spain is hardly to be paralleled anywhere in the world:—

Deputy Massari, who was here a few weeks ago, and who had certainly seen shocking things of that description in Italy, after a careful investigation of the state of affairs in this country, left us with the conclusion that "in the way of place-jobbing Spain was to be set down at more than one Italy and a half." The indignation of honest people—for there are honest people, and very honourable people in Spain, away from political circles—knows no limits. It finds its vent in the newspapers—although every writer "wants places" so long as he is kept waiting for one—but it is far more audible in private conversation. The abuse of public patronage constitutes the only topic of talk, as it very very nearly sums up all the Government's work. "General Dulce," said a good Spaniard to me, "took with him to Cuba such a desperate set of hungry rascals as will be sure to eat up the whole island before they are well settled in it."

There are hardly any of the measures which had been agreed upon and adopted about which public expectation has not been disappointed:—

The nuns of Calatrava in Calle de Alcalá, for instance, had been bidden to quit their convent, and to pass over to another cloister in Calle Ancha de San Bernardo. Not only was there no hardship whatever in this arrangement, but it was and is a matter of necessity, as the Calatrava convent is in a dilapidated condition, and will soon become uninhabitable. But nuns and priests, with the nuncio at their head, so bestirred themselves, that the decree will be suffered to remain a dead letter, and the holy sisters, the protégées of the ex-King Consort Don Francisco de Assis, will continue to

hold possession of their tumble-down nest till either it falls about their ears or public property supplies the funds for its restoration. The same hesitation about the fulfilment of the Government orders is equally observable throughout the country. It is from Serrano, as was to be expected, that the most timid counsels and the most backward measures spring, and, unfortunately, not only are the Minister of Grace and Justice, Ortiz; the Minister of the Colonies, D'Ayala; and the Minister for Foreign Affairs, Lorenzana, as Unionists, mere creatures of Serrano, but even the Progressist Senor Don Praxedes Mateo Sagasta, gives into the Marshal's ascendancy. People have not much time to give minute attention to the Minister's doings, or else Senor Ortiz's decree establishing unity of jurisdiction might have given rise to very severe comments. That *Unidad de Fueros* was one of the most important "liberties" proclaimed by the Revolutionary Juntas, on their first installation. The existence of exceptional courts for laymen as well as for ecclesiastics was especially denounced by Spanish Liberals as a remnant of the old Inquisition not compatible with the spread of liberal ideas. Yet the Minister, in the preamble to his decree, informs his countrymen that "the Church has a jurisdiction of her own, vouchsafed by Jesus Christ to the Apostles, and to the Bishops their successors, who must exercise it, not only over ecclesiastics, but also over all laymen, in order that they fulfil the mission which her Divine Master entrusted to them upon earth. This holy jurisdiction cannot be lessened or restricted. The Church, its faithful depository, shall continue to exercise it as she received it from the hand of her founder, and as it was regulated by the canons respecting it, &c." In obedience to these views, the decree enacts that "the ecclesiastical courts shall continue to take cognizance of all sacramental and beneficial causes, of ecclesiastical offences," &c., and, besides, "of all suits relating to marriage, divorce, and nullity of marriage, according to the enactments of the Council of Trent, &c." What is to be hoped of a Minister who can put forth such edicts in a country which only two months ago loudly called for freedom of creed and worship, in a country where mayors are still celebrating civil marriages which bishops denounce as mere "concubinage"?

The correspondent of the *Daily News* writes:—"It is evident Espartero is not enamoured of the idea of a republic. The other day a Republican 'demonstration' was held at Logrono, where he resides. The committee sent him a message, but the old man escaped answering by going into the country for the day, whereas his Republican fellow-citizens are greatly incensed. They must, however, be in a decided minority there, for in the election just closed they only polled 547 votes, while the Monarchists polled 1,036. Many of the papers, however, still continue to write in favour of his temporary elevation to the throne. I say temporary, because his great age, 76, must not be lost sight of."

In the late municipal elections the Republicans were far more successful than was at first supposed. They claim to have been successful in twenty of the provincial capitals—Alicante, Barcelona, Cordova, Castellon, Coruna, Huelva, Huesca, Jaen, Lerida, Malaga, Murcia, Orense, Santander, Seville, Tarragona, Teruel, Toledo, Valladolid, Valencia, and Saragossa. They have been beaten only in nine capitals—Avila, Caceres, Cuenca, Gerona, Logrono, Pamplona, Segovia, Soria, Zamora; while in twelve other capitals they obtained a partial success. These are:—Albacete, Almeria, Burgos, Badajoz, Bilbao, Leon, Lugo, Madrid, Oviedo, Pontevedra, Salamanca, and San Sebastian. The municipal elections were, however, an unfair expression of the popular suffrage. Even in Madrid the polling booths were scantily attended. Out of 76,432 tickets issued only 27,600 voters used them, of whom 24,000 gave their suffrage for Monarchist councillors, and 3,600 favoured Republican candidates. In Barcelona the voters were 47,000, of whom only 17,000 pronounced in favour of Monarchist candidates, and 30,000 voted for the Republicans. Scenes of violence and bloodshed were by no means unfrequent, and their occurrence was especially observable in those minor communities where political partisanship is peculiarly embittered by personal antipathies.

A letter has been published, dated Paris, December 21, from Henri de Bourbon, brother of the ex-King of Spain, addressed to the Provision Government. The writer attacks vigorously the ambition of the Duke de Montpensier, declares that the glory of Washington is far more enviable than that of Cæsar, and asks to be permitted to return to Spain as a mere citizen, and again take service in the Spanish navy.

The army under General Caballero de Rodas has received orders to proceed to the provinces of Seville and Grenada, though it is stated that tranquillity prevails throughout the Peninsula.

It is rumoured in Madrid that the ex-Deputy Muniz, who was a few days ago arrested at Pamplona, in Navarre, as connected with a Carlist conspiracy, had with him a young man, about twenty years old, of gentlemanly appearance, and speaking a variety of languages with fluency and correctness. The Spanish Government think the young prisoner is no other than the Pretender, Charles VII., who, as it has been officially announced, had lately quitted Paris.

Advices received from Havannah state, it is reported, that the garrison of Santiago, 2,000 strong, was besieged by the insurgents, and that Lucretia Point Lighthouse had been destroyed by the insurgent force.

ITALY.

On the 21st the Pope held a secret consistory, in which he pronounced an allocution reflecting severely on the Spanish revolution. The Holy Father said that this event arose from the turbulence of a minority who, led on by conspirators, surprised and cowed the

great body of the Spanish nation and drove their legitimate Sovereign from the throne. He spoke in high terms of the moderation and love of order which characterised the Spanish people, and denounced the revolutionists as alike abettors of anarchy and enemies of religion. He bitterly complained of the insults heaped on priests and venerable bishops, and the persecution of the religious orders, who were subjected to the most cruel exactions; and he concluded by exhorting the Sacred College to raise their prayers to Heaven to stop this torrent of evil, and restore Spain her Sovereign and her religion. After the allocution the Pope called together the cardinal priests, and addressed to them these words in Italian:—

Since I see you here, my venerable brothers, I will communicate to you a matter which it might be well to keep secret, but which it is still better to make known to you. The King of Sardinia has abased himself so low as to ask the pardon of two assassins. The King of Sardinia, who saw no guilt in the murderers of the two priests at Sienna, the same who had not the smallest coin for the sufferers from the floods in Upper Italy, but who found 5,000 francs for the widow of an assassin, this King, whom you know so well, and whom you recommend to our Lord, demands the pardon of two malefactors worthy of the last punishment.

"So violent an address," writes the Roman correspondent of the *Pall Mall Gazette*, "naturally produced a deep impression on the Sacred College, and some of the Cardinals, known for their liberal or moderate views, showed plainly enough that they disapproved of such language in reference to a Catholic Sovereign. Certainly it does not show that the Pope is abstaining from the exercise of any pressure on the tribunal of appeal, according to his declaration to General della Rocca. The public excitement on the subject is as great here as in the kingdom of Italy, and the police have made a number of fresh arrests, which are said to have put them in possession of important papers."

Count de Trauttmansdorf has gone off to Vienna, and is fully determined not to return to his post unless Baron Benst, disregarding the recent enactments of the Austrian Chambers, empowers him to make concessions to the Holy See.

Sunday being the Pope's *fête*, his Holiness assisted at Mass, at the Vatican, and afterwards received the congratulations of the Sacred College, the diplomatic body, the public functionaries, municipal authorities, and the officers of the army. In returning thanks the Pope expressed confidence in Divine Providence.

A semi-official Florence paper contradicts some rumours of Italian interference in Spanish affairs, and says it is untrue that Prince Carignano intends going to Spain.

TURKEY AND GREECE.

The Russian authorities have suspended the facilities granted to Greek ships to assume the Russian flag. The Turkish fleet, consisting of 11 ships, is still before Syra. Hobart Pasha having demanded the surrender of the Enosis or her disarmament, the Greeks sunk the vessel.

The Greek Chamber has granted to the Government the credit asked by them for 100 million drachmas, and at the same time accorded to them full power to seek other financial resources, and to make an extraordinary levy of men for the Army and Navy.

A telegram from Berlin confirms the announcement that the invitations to the Conference on the Greek question were issued by France, and that the first meeting is to take place in Paris on the 2nd January. The invitation for the Prussian Government reached Berlin on Christmas Day. It is still asserted by the foreign papers that the Turkish ultimatum is to form the basis of the deliberations; and the *Paris Patrie* asserts that England only accepted the invitation to the Conference on the condition that the integrity of the Ottoman empire should be respected, and the *status quo* maintained with regard to Crete. The *Etendard* is of opinion, however, that it will be very difficult to define beforehand the range the deliberations may embrace. It is announced that the Porte no longer objects to the proposed Conference taking place, but insists that the ultimatum it has sent to Greece shall alone be discussed.

Above twenty ships, carrying Greek fugitives, have arrived from Turkish territory in Roumanian ports. They have received permission to stay, provided they implicitly obey the law of the land, and pledge themselves to abstain from all political manifestations.

AMERICA.

On Christmas Day President Johnson issued a proclamation pardoning all Confederates heretofore unpardoned, including Jefferson Davis, General Lee, General Breckenridge, Mr. Benjamin, Mr. Mason, and Mr. Slidell. Congress will probably not recognise this, but it will relieve those named from legal penalties.

Mr. Johnson has sent the Senate a Message, declining to furnish copies of the correspondence respecting the Alabama claims, on the ground that its publication was inexpedient.

A strong agitation is being got up by the press and at public meetings in Newfoundland, in favour of annexation with the New Dominion.

Whelan, the murderer of D'Arcy M'Gee, has been respited until the 1st of February. It is said he will have a new trial at Toronto.

General Grant was very reticent about his Cabinet, and had declared that he would make no appointment of the Cabinet officers until after the votes of the electors were counted in the Senate, and he had been formerly announced to be elected President.

The chief contest for Cabinet places (says the *Times* correspondent) is for Secretary of the Treasury, the post

that has the most patronage, and is regarded as the most important in the Cabinet, in the present condition of American finances. The discussion is great as to whether the next Secretary of the Treasury should or should not be a "protectionist." For Secretary of State, J. Lothrop Motley is the most prominent man now named; and Horace Greeley is suggested for Secretary of the Interior, and also Postmaster-General. General Grant will not at present have anything to do with the office-seekers, and will not listen to any one who visits him to urge the claims of Cabinet aspirants. Of one thing, however, he seems to have made up his mind, and that is to select the majority of his advisers from the moderate wing of the Republican party. The President elect still commands the respect of both parties, and will enter his office with the support of both—an advantage that no American President has had for many years past.

The Senate, by forty-two votes to six, has passed a resolution disapproving the President's suggestion that the interest on the public debt should be applied to liquidate the principal.

FOREIGN MISCELLANY.

The *Moniteur* of Sunday contains an imperial decree fixing the 18th of January for the opening of the French Senate and Legislative Chamber.

The United States Congress has passed a bill allowing women in Government employ the same pay as men for the same work.

Mr. James Cassel, a Wesleyan gentleman residing at Oporto, was on the 23rd Nov. tried there on a charge of having made proselytes to Protestantism, and banished from the kingdom for six years.

Lord Mayo landed at Bombay on the 20th Dec., under the usual salute, and was received by the military and civil authorities. Lord Napier has also arrived in India, and assumed the command of the Bombay army.

AN AWKWARD PREDICAMENT.—The Director-General of the Museum of the Louvre has been in the habit of lending to private individuals valuable pictures belonging to the Museum. Two of these paintings, by great masters, were recently accidentally destroyed by fire in the apartments of M. Troplong. The question now is who is to pay for them? The Director-General's lending propensity will probably for the future be effectually checked.

THE "HOLY PLACES."—An interesting piece of intelligence has arrived from the Holy Land. The Holy Sepulchre, around which the blood of so many myriads, from the Crusades to the Crimea, has flowed, has at last been restored in a new style and stands once more perfect, having been partially re-erected and wholly re-beautified, strange to say, under the supervision of a French and a Russian ambassador, and a high Mohammedan functionary!—*Standard*.

THE FIRST PROTESTANT CHURCH ON SPANISH SOIL has lately been opened at Mahon, in the island of Minorca. Stimulated by this good example, the municipality of Barcelona sent, of its own accord, a request to the Protestant inhabitants of the city inviting them to petition for permission to found a church of their own. The Protestant community of Barcelona is not inconsiderable. Apart from the English residents, there are some 700 German-speaking people.

A WHOLESALE POISONER.—We read in the *Pioneer*, of Allahabad:—"The last *Police Gazette*, N.W.P., publishes the confession of a mild Hindoo, named Ramadheen, not quite twenty-one years of age, who for the last twenty months has followed the calling of poisoner. There is no nonsense about Ramadheen. He does not pretend to scruples or remorse of any kind. He calls his victims 'shikar' (game), and alleges no other excuse for his practices than that it was very dull at home in his village. So far as we can enumerate the persons he poisoned in the year and a half, they are about twenty-seven; but he is very cavalier and careless in figure, and talks of a family whom he may murder with a lordly negligence as to the number of its members. Ramadheen is not in the least superstitious. Most of his victims were either Brahmans or fugees, and his favourite hunting-grounds where what he calls 'holy places'—Bindachull, near Mirzapore, and the Magh Mela here."

THE NEW ZEALAND WAR.—Since the disastrous occurrence at Te Rue-aruru, of which details were given last month, no warlike operations of consequence have taken place in New Zealand. The Maori King, however, has declared war, and has issued a kind of manifesto, calling upon all Hau-haus throughout New Zealand to rise as one man, and extirpate the Europeans. How far his Maori Majesty has been successful in raising a general rebellion we have not yet been informed, but there is no doubt that the disaffected natives are daily becoming bolder, while there seems to be no adequate force at command for their repression and punishment. The rebels have shown themselves in great numbers in the Patea district, and the European settlers have had to retreat to the township, leaving their houses and crops to be burnt by the enemy. It is stated, in fact, that the Patea township is so surrounded that the lives and property of the inhabitants are no longer safe. With reference to the affair of Te Rue-aruru, the friends of Colonel McDonnell state that he cannot be blamed for anything that occurred, as the attack was made against his advice, and in compliance with the instructions of the Government at Wellington.—*Melbourne Argus*, Nov. 9.

GENERAL GRANT AND LONG SPEECHES.—General Grant was the guest of the Union League Club of New York at a banquet on the 8th inst. Being called upon to return thanks for the toast of "Our Guest the General of the Army and the President Elect," he made the following speech:—"Gentlemen of the Union League,—It is with extreme regret that I find myself unable to respond in appropriate language to the warmth of feeling with which this

toast has been received. You all know how unaccustomed I am to public speaking—(hearty laughter and applause)—how undesirable a talent I think it is to possess, how little good it generally does—(renewed laughter and cheers)—and how desirous I am to see more of our public men follow the good example which I believe in this particular, if in no other, I have set them. (Tremendous applause.) I must, however, express my acknowledgments to the Union League of this city, as well as to the Union Leagues of other cities, for the great benefits they conferred upon the Government during the rebellion through which we have passed of late years. I wish to acknowledge their liberality toward myself and toward the soldiers serving against the rebellion, and to thank them for it." General Grant's speech was followed with uproarious applause, which continued for several minutes.

THE POPE AND FEMALE EDUCATION.—The Pope has addressed a Brief to Monsignor Le Courtier, Bishop of Montpellier. In it Pius IX. congratulates that prelate on having raised his voice "to point out the fresh snares laid against the righteous education of girls." In vain, to reassure the confidence of the bishops, are they told that in the classes recently established the professors have already followed a wise and prudent method for several months; in vain are they shown the protection afforded to the new system of teaching by "a very pious Princess." Those guarantees, says the writer of the Brief, do not in any way diminish "the vice of an institution which is preparing for society, not good mothers of families, but women puffed up with a vain and empty science," and do not in any way remove the perfidious ability with which religious education is depreciated, in such a manner that error is looked on as a condition not inferior to truth. "Every one must deplore," adds the Brief, "that to the means hitherto employed to corrupt the minds of young men are now joined institutions of a nature to pervert the faith of young people of the other sex." The Bishop of Montpellier is in consequence exhorted to oppose with all his might, and with the aid of his venerable brethren, and all sincerely pious men, "an evil so great, that it menaces at the same time religion, the family, and the country."

COUNT BISMARCK AT HOME.—A letter from Stettin gives the following account of Count Bismarck and his estate at Pomerania:—"No one thought anything about that country before the chancellor in 1867 bought his property there. At present the melancholy steppes which border the Baltic are well frequented, and Vartzin is now spoken of as Sans Souci was formerly. The railway from this town to Koelin ought certainly to burn tapers in honour of Count de Bismarck. His residence is simply a grand seigniorial mansion, large and comfortable, but without any architectural style, the ideal of the dwelling of one who is half countryman and half townsman. In front is a garden laid out with great regularity; and further on is a large park which is well stocked with game. The Count frequently invites the neighbours to hunting parties, at one of which he had that fall last autumn which might have proved fatal to Prussia. The sea is about fifteen miles off, and during winter the north wind must be particularly keen there. You will be astonished to learn that the proprietor of this domain is engaged in numerous commercial pursuits. The Minister of his Prussian Majesty sells wool, manufactures tiles and bricks, and distils brandy. His sheep-walks are renowned, and the proceeds of the shearing are sought for far and near. One of these days you will hear that he is making paper, as he has entered into partnership with one of the principal men of Koelin, M. Behrend, to establish a factory where this article will be produced by a new process. I believe that the firm, Bismarck and Behrend, is going to make their produce from bark. The vast woods of Vartzin, Wussow, Chomitz, and Charlottenthal, will furnish the raw material in abundance."

THE SUEZ CANAL.—In a letter in the *Times*, written avowedly with the concurrence, and on the authority, of the new Governor-General of India, we are told that Lord Mayo's chief object in loitering in Egypt was to see the Suez Canal, and ascertain for himself its practical working and merits. His Excellency appears to have formed on the whole a very favourable opinion of the undertaking. The first general results at which he has arrived are that about two-thirds of the work are completed, and that, unless some unforeseen misfortune occurs, it will be finished early in 1870; that ships for the present will be unable to pass each other, and that the traffic will have to be worked as in a single line of railway, with wider places to act as sidings; that the crumbling of sand into the middle of the canal, caused by the wave created by the passage of large vessels, will for the present have to be met by dredging, although the amount to which this will occur is at present very uncertain; that the difficulties to be anticipated from the drifting sands are confined to a comparatively small portion of the works, and can be got over by artificial means, such as planting and cultivating; that the approaches by sea are already so complete that no obstacle will be found in that direction; that the filling of the Bitter Lakes will be accomplished, though the time it will take is very uncertain. With regard to the commercial success of the project, the tariff of charges is as yet quite uncertain. Lord Mayo heard no estimate as to the cost of maintaining the works, but if in course of time the commerce between the west and east passes over the canal, there is no doubt that a toll of less than 1*l.* a ton will be more than sufficient to repay its constructors and maintain the works.

THE FAMINE IN INDIA.—The famine spectre stalks on steadily. In Rajpootana the continued want of

rain is seen not only in the entire failure of both autumn and spring crops, but in the drying up of wells and tanks, which are the only means of irrigation in the Nineteen States. Charitable grain clubs have been established at Ajmere and Oodeypore, the capital being raised by subscription. Colonel Keatinge is using Government money for the import of grain into Ajmere, that district being isolated in the same way in which Orissa was. The Jeypore and Tonk States are importing largely, but it is a significant commentary on native rule that the enlightened proclamation of the Jeypore Chief abolishing transit duties was disregarded by his subordinates for more than a month. What adds to the evil is the want of cattle for carriage; the beasts of burden have suffered terribly from the burning up of all forage. Poor-houses have been established at Tonk and Deoles. We must be prepared for terrible suffering by February next. It is deeply to be regretted that the railway through Rajpootana, from Agra and Delhi to Baroda or Ahmedabad, planned so long ago by Lord Dalhousie, has not yet been even begun. Surveys have been made, but the route has not yet been decided on. In the western part of Hindostan proper, adjoining the Rajpoot States, Government is sanguine that, under God, it will prevent mortality from famine. Except where there are canals the spring crop has disappeared. But, if we except the last spring crop, recent harvests have been so good there that there must be considerable stocks, and the country is opened up by communications along which stores of food are finding their way.—*Letter in the Times*.

PROFESSOR EWALD'S TRIAL.—A correspondent of the *Daily News* at Gottingen, writing on the 19th inst., says:—"The case of Professor Ewald came on for trial this morning, before the President, Herr Etienne, and the Judges, Herren Twele and Wedekind. Herr Advocate Schaer appeared for the Crown, and Herr Advocate Dr. Benfey, for Professor Ewald. The court was crowded to excess, staircases and doors were packed. The charge is that of high treason. The ground of the charge is certain expressions in Professor Ewald's pamphlet, *Leb des Königs und des Volkes*, that is, 'Praise of the King (of Hanover) and his People.' What is high treason, and when is the crime committed against the King? The crime is intentional violation of the reverence due to the King. The crime is committed against a King when his acts, as declaration of war, conclusion of treaties, are represented in an irreverent manner. Professor Ewald has said Prussia broke up wickedly the German Confederation, began an infamous war, sated the hatred of two centuries against Austria, robbed, plundered, and caused untold misery. Further, Professor Ewald has spoken ironically, it is said, in reference to some words which the King of Prussia uttered at various times to different deputations received by him. For these alleged violations of the reverence due to the King, the Crown Advocate of Prussia asks that the professor be punished with six months' imprisonment and the payment of the costs of his prosecution. Dr. Benfey, Professor Ewald's advocate, objected to the Crown Advocate's definition of high treason. He, Dr. Benfey, defined the crime as *injuria*, in the legal sense, and *injuria* against the person of the King only. He could not admit that by criticism of the acts of the Government the crime could be committed. Prussia, he said, is a constitutional monarchy, and the King can do nothing without the counsel and consent of his Ministers. The Ministers are responsible, and not the King. The expressions of the pamphlet, therefore, do not touch the King, but at most his Government. He then pointed out the terrible consequence to liberty if the acts of a Government should be raised above criticism. He further showed that no expression in the pamphlet can be taken as defamatory of any organ of the Government. He, finally, called the attention of the bench to the fact that no proof had been brought of the intention to defame. Herr Schaer reiterated his former arguments, and refused to acknowledge the force of Dr. Benfey's references to England, since the Prussian constitution is different from the English. Professor Ewald was then permitted to speak. He said that his advocate had said all that was needful, and he would only add that he certainly had no design to malign the King, as he certainly had not done, but only to express his mind as to the facts. He further denied that he had spoken ironically of the King's words, as had been said in the charge. The court adjourned, judgment being deferred until the 29th of the month. The accused will no doubt be acquitted."

THE SOCIAL ELEMENTS OF THE HOUSE OF COMMONS.

(From the *Pall Mall Gazette*.)

The first thing which strikes one on analysing the composition of the Lower House is that the recent Act has by no means severed the connection between it and the other branch of the Legislature. The Duke of Devonshire and the Duke of Buccleuch have, it is true, had to endure conspicuous defeats, but they are still represented, the former by a son, brother, and son-in-law, and the latter by a son; and the dukes, as a body, have certainly no reason to complain. The duke most amply represented in the House of Commons is the youngest on the roll—the Duke of Abercorn. Two of his sons and a brother are in the House. Of the other dukes, Rutland is represented by his two brothers, Lords John and George Manners; Richmond by his two brothers, Lords Henry and G. Lennox; Sutherland by his brother, Lord Ronald Gower; Northumberland by his heir, Lord Percy; Argyll by his heir, Lord

Lorne; Leinster by his son, Lord O. Fitzgerald; Bedford by his heir, Mr. Hastings Russell, and another cousin, Mr. A. Russell; and Manchester by his brother, Lord R. Montagu. The Duke of Marlborough, obliged to go outside his own family for a member since his differences with his brother, appoints Mr. Barnett for Woodstock. The Duke of Newcastle, who had through two brothers a connection with the Lower House, has now lost it, Lords E. P. and Arthur Clinton not having sought re-election. Below the dukes, Lord Lonsdale is among the peers best represented in the House of Commons. Colonel H. Lowther (Lord Lonsdale's heir), Mr. W. Lowther, and Mr. C. Bentinck, sit nominally for West Cumberland, Westmoreland, and Whitehaven, but really for Lowther Castle. Mr. J. Lowther (York) belongs to a cadet branch of the same family. The Grosvenors have three seats, the Fitzwilliams three, the Stanleys two, the Ailesbury Bruces two, the Cowpers two. The following peerages are directly represented by heirs presumptive in the Lower House:—

Earl Percy (Duke of Northumberland), Marquis of Lorne (Duke of Argyll), Marquis of Hamilton (Duke of Abercorn), F. C. H. Russell (Duke of Bedford), Earl Grosvenor (Marquis of Westminster), Earl Bective (Marquis of Headfort), Viscount Canning-Burke (Marquis of Clanricarde), Viscount Bury (Earl of Albemarle), Lord Garlies (Earl of Galloway), Lord Sandon (Earl of Harrowby), Lord St. Lawrence (Earl of Howth), Viscount Royston (Earl of Hardwicke), Mr. H. Lowther (Earl of Lonsdale), Lord Courtenay (Earl of Devon), Viscount Holmesdale (Earl Amherst), Lord Stanley (Earl of Derby), Viscount Curzon (Earl Howe), Lord Pelham (Earl of Chichester), Viscount Enfield (Earl of Strathford), Viscount Newport (Earl of Bradford), Viscount Milton (Earl Fitzwilliam), Lord Elcho (Earl of Wemyss), Lord Bingham (Earl of Lucan), A. A. Bathurst (Earl Bathurst), H. Brand (Lord Dacres), W. Brodrick (Rev. Viscount Middleton), Colonel Edwardes (Lord Kensington), Captain Hood (Viscount Bridport), C. G. Lyttelton (Lord Lyttelton), G. W. Milles (Lord Sondes), H. Strutt (Lord Belper), G. C. Morgan (Lord Tredegar), W. Egerton (Lord Egerton), W. H. Portman (Lord Portman), J. De Grey (Lord Walsingham), T. G. Liddell (Lord Ravensworth), A. Walsh (Lord Ormathwaite), J. Henniker-Major (Lord Henniker), H. Wyndham (Lord Leconfield), General Forester (Lord Forester), Captain Grosvenor (Lord Ebury), C. W. Oarington (Lord Oarington), E. O'Neill (Lord O'Neill), Agar Ellis (Lord Clifden), Chichester Fortescue (Lord Clermont).

That is to say, in the midst of the House of Commons there is a compact body of forty-five members who will, if they live, one day be peers by direct inheritance. Add to these sixty-five younger sons of peers, and at least ninety-four peers' cousins, nephews, and other near relatives by blood or marriage, with Irish peers and sons of Irish peers, who may enter the Upper House by election, and the result will be nearly a third of the House, which does not look much like that abdication of the aristocracy of which Mr. Bright made so much a few weeks since. Knighthood counts for nothing now-a-days, but the baronetage is still for the most part a substantial grade of aristocracy, and is certainly identified with the wealth, and in a considerable degree the landed property, of the country. The House of Commons contains fifty-seven baronets, with half a dozen heirs to baronetcies. Altogether, reckoning the peerage, baronetage, and country gentlemen of the substantial landed class which is so interwoven with the aristocracy, and from which it is chiefly recruited, we shall have given an account of not far short of half of the whole assembly.

The next great stratum of the House of Commons is the commercial class, now more largely represented than ever. Among those who may be reckoned as actually in business are the following:—

Bankers.—M. Biddulph, J. H. Hoare, W. Fowler, R. Fowler, H. Barnett, Baron M. de Rothschild, N. H. Rothschild, T. Baring, Sir E. Lacon, E. Greaves, W. H. Leatham, E. A. Leatham: Stockbroker.—R. Eykyn. Contractors.—G. Cubitt, T. Brassey, H. A. Brassey, Lord Mayor, Alderman Lawrence. Brewers and Distillers.—M. T. Bass, A. Bass, Buxton, Wethered, Guinness, Greene, Vickers (gin). Shipowners.—S. R. Graves, Gourley, Norwood, Davies. Manufacturers.—Sir R. Glass (iron wire), G. Elliot (iron wire), Bolekow (iron master), Rylands (iron master), A. Brogden (iron master), J. W. Pease (coal master), Pochin (iron manufacturer), R. Fothergill (iron master), Muntz (metal work), Candlish (glass bottles), Mundella, Holms (spinner), M'Fie (sugar refiner), Bentall (iron founder), John Bright and Jacob Bright (carpets), W. E. Forster (worsted), B. Samuelson (implement maker), H. B. Samuelson, Hermon (cotton), J. Henderson (carpets), Stevenson (chemicals), Cowen (fire bricks), John Fielden (spinner), Joshua Fielden, A. Illingworth (carpets), W. Eaton (silk), R. Carter (cloth finisher), Platt (mechanical engineer), E. Akroyd (worsted), W. Woods (cotton), J. S. Henry, J. H. Amory, Harris, R. N. Phillips, Tipping, J. Howard (implement maker), Pim, Dalglish (calico printer), Baxter (linen), Figgins (type founder), Reed (type founder). Traders.—Sir J. Matheson, Magniac (Matheson and Co.), Crawford, C. Turner, Crum Ewing, T. M. Weguelin, C. Weguelin, C. Bell, J. White, Vanderbyl, Rathbone, Luak (grocer), Price (timber), Dixon, Birley, Basley, E. Potter, T. B. Potter, Whitworth, Peek (tea), T. A. Mitchell, Sir S. Waterlow (stationer), Melly, Morley, M'Arthur, Lee, Armistead, P. Vivian, Plimsoll (coals), Ripley, Roden (iron), C. Moore, F. W. Russell, Devereux, Price (timber), Edwards, W. Kirk, Delahanty, W. H. Smith (news agent), O'Beirne, Graham, Anderson, Grieve, Campbell, M'Laren (draper), Westhead (coal), J. Lancaster (coal).

This is by no means an out of the way proportion for such a class in the Parliament of a great commercial country; but the list is by no means complete, and it must not be forgotten that there are a great many men in the assembly who have passed their lives in trade, retiring on fortunes to the accumulation of which they have dedicated all their

energies from youth upwards, and crowning their mercantile triumph by the social distinction of legislating for their country. The Joint Stock Companies' Directory also shows a large number of members who are indirectly engaged in commercial speculation as chairmen and directors. The railway element has been somewhat reduced, but there are still 121 railway directors in the House of Commons, of whom twenty are in two companies, eight in three, two in six, one (Mr. R. G. Price) in eight, and one (Mr. A. C. Sherriff) in eleven. On the other hand the representation of the professions is more slender even than it used to be. These two facts correspond, that while the mercantile class are gaining ground, the professional class, the men of ideas rather than means, are in an equal degree losing it. The latter number little more than fifty-two professors (Fawcett and Playfair), five doctors, thirty-five barristers in practice, half a dozen solicitors, and four civil engineers. There are other barristers in the House, but they belong more properly to the aristocratic and landed class; and the same may be said of nearly all the naval and military members.

There is another important circumstance to be noted in regard to the *personnelle* of the House of Commons. It has reference to the ages of the members. The great bulk of the members are somewhere between forty-five and sixty years old. The average may be said to be fifty-two. This, of itself, would indicate that the assembly is not likely to discover any very rash and innovating tendencies. It will be found, for the most part, if not wedded to the past, certainly more satisfied with existing arrangements than addicted to change, and on the whole little disposed to quit any well-worn and familiar groove. But a little examination renders this point as to age still more significant. Old and young, it will be found, are not equally distributed throughout the various classes. The aristocracy have nearly a monopoly of youth. The mercantile classes are represented mostly by men over fifty years of age. There are only thirty-nine members under thirty years of age in the House, of whom not more than four can be reckoned as belonging to the commercial class. Eleven are peers' sons, two are sons of Ministers (Mr. W. H. Gladstone and Mr. Hardy), and the rest belong to county families, chiefly of the aristocratic caste.

One or two obvious reflections occur upon these facts. The first is, that the House of Commons is more than ever a rich man's club. It will be mainly Liberal, no doubt, but Liberalism has its phases and degrees. There may be a general assent on the part of the majority as to the general direction of policy, but differences as to the pace at which it is to be pursued. An assembly in which the elements of aristocracy and wealth are so predominant will hardly be prone to swift or considerable changes. With the best intentions there may be a want of appreciation of the urgency, perhaps before long of the desperation, of such a question as that of the poor. And besides the softness and comfort of their worldly position, the age of most of the members is very suggestive of the easy-chair period of existence. Again, the House is socially so homogeneous, so identical in class interests and personal feelings, that we can hardly fail to witness a renewed tendency to that perfusion of parties and persistent disposition to compromise which is so extensive to extreme politicians on the progressive side. But what perhaps even more than anything else deserves attention is the fact that at the very time when middle-class pretensions to official power are so decided, no provision is made for the practical political training of middle-class statesmen, and the only young men who are allowed any chance of a Parliamentary career belong to the aristocracy.

FEARFUL TRAGEDY ON THE OHIO RIVER.

There has been a terrible collision on the Ohio, during which, in the course of a few minutes, nearly seventy lives were lost. The particulars of this catastrophe are given by a correspondent of the *Times* as follows:—

On Friday, the 4th of December, at 6.30 p.m. and 4.50 p.m. respectively, the United States and the America, the former bound for Louisville and the latter for Cincinnati, started on their accustomed passage. The United States measured 294ft. in length, and was of 740 tons; while the America was 304ft. in length and 973 tons. Both were magnificent river steamers, fitted up with all possible regard to comfort and luxury, and commanded by officers of more than twenty-five years' experience. It was a cold, raw, wintry night. Captain Wade, of the United States, reports it "dark but not foggy," which is most important testimony as bearing on the question of signals, for to a confusion in signalling the accident was wholly due.

The rules of the service are—1st, that the descending boat, from its greater velocity, shall have the selection of sides; 2nd, that this selection shall be notified at a distance never less than 800 yards, and that if the boats at this distance do not fully understand each other's signals they shall immediately stop their engines, and not proceed until the misunderstanding is rectified; 3rd, that the said signals shall be as follows:—One whistle to mean "Keep to the right, and two, "Keep to the left."

The second and third of these rules appear to have been violated, for the sworn evidence give overwhelming proof that no signal whatever was given until the boats were within 200 yards, or, taking their speed at the time, within half a minute of each other; and that, whereas the America was the first to whistle, and whistled twice, the States chose to exercise her power of choice, and replied by whistling once; which amounts to saying that the States obstinately refused, when in full sight of the certainty of collision, to waive her discretionary right, and thus made the crash inevitable and

instantaneous. When I add that the States had between 100 and 200 barrels of petroleum on her lower deck I need say no more to heighten the horror of the event. The tragedy of the Irish mail is too recent for your readers to have forgotten the terrible risk of carrying such a freight.

The two boats were fully loaded with passengers, including several bridal parties. After supper it was proposed on board the States to have a little dancing, and for an hour or so all were as merry and happy as health, and spirits, and excitement, and beauty could make them. When the majority had retired to their rooms a few who remained resolved to serenade the newly-married couples, and to this apparently trifling piece of fun it is due that so many lives were eventually saved, for people were kept awake, and when the catastrophe came, they were better able to save themselves.

Between 11 p.m. and 11.30 p.m., about one mile above Warsaw, Kentucky, when all was still and quiet save the ceaseless sound of the engines and the paddle-wheels, those who were awake heard on a sudden two whistles, quickly answered by one from their own ship; then instantly the America struck the States ast, on her larboard side, between the front of the cabin and the bow of the boat, crashing clean through her into her baggage-room. The shock drove the petroleum barrels against the furnace, burst them, and ignited the oil. Within ten minutes both vessels were burst to the water's edge, and one had foundered. Ten minutes! but ten minutes of what awful desolation and agony! For one moment, and for one only, was there any chance offered of escape to those on board the States; it was when she swung round upon the America after the first recoil. Many leaped or clambered from the one to the other, and were all saved; a boat was lowered, crammed with men and women from the burning States, but it was crushed by the paddle-wheel, and all hands perished. Then the ships swung apart, and no words can convey any conception of the great horror of the scene that followed on board the States. The roar of the furious conflagration, as with flames swollen tenfold by a driving wind, it raged from stem to stern; the waters of the Ohio one vast sheet of flame, revealing here and there a struggler for life battling on some plank or shutter with the fiery flood; the America, all ablaze, backing slowly towards the Indiana shore, with a surging crowd of human beings whom suspense and terror and grief were driving almost to madness; and, far more awful, the cries, the prayers, the heartrending shrieks which rose from the burning States, as the great agony of death by fire closed swiftly round the few remaining of her crew, who, sooner than plunge into the blazing waters of the river, were destroyed as they stood, or sank with the sinking vessel. Nearly seventy lives have been lost. Husbands have been parted from their wives, mothers from their infants, and the incidents of the calamity are fraught with such unutterable horrors that every city for miles round seems to be plunged into profound mourning. One case came under my more immediate notice. The omnibus which took me from Louisville took also a commodore of the United States' navy whose wife had perished, and who had gone mad on receipt of the news. He raved incessantly about his poor wife, and every now and then he would spring to his feet, and cry out to us, "Pity me, pity me, for my heart is broken and my reason gone!" I spare to pain your readers with the actual details of the scene during the conflagration; they surpass in horror anything I have ever read or heard of.

This disaster has caused the introduction into Congress of a bill prohibiting the transportation of petroleum on passenger vessels.

THE MISSIONARY DIFFICULTY IN CHINA.

Intelligence from Hong Kong, *via* San Francisco, to the 16th inst., states that the British fleet had arrived before Nankin, and had demanded and received reparation for the insults to the missionaries at Yangchow. The Viceroy acceded to all the demands of Mr. Medhurst, handed over his new steamer, the Tung-che, as a material guarantee for the fulfilment of his promises, and deputed the Taotai of Shanghai and another high official to accompany Mr. Medhurst to Yangchow, there to investigate the riot and punish the rioters. It appears from a letter in the *Times* that the squadron which accompanied Mr. Medhurst to Nankin consisted of her Majesty's ships Rodney, 78; Rinaldo, 7; Icarus, 3; Slaney, 1; and Dove, 1. Writing before the submission of Tseng, the Viceroy, the *Times* correspondent says the Central Government were jealous of his power, and would gladly see him humbled by the English. It would "equally subserve the views of foreigners, who have long discovered to their cost the powerlessness or unwillingness of the Central Government to control the eccentricities of local officials, and who are glad to take this opportunity of reading a useful lesson." The demands of Mr. Medhurst—all of which have now been acceded to—were as follows:—1, the degradation of the Che-foo (prefect) and Hsien (magistrate) of Yangchow; 2, the punishment of the literati whom he accused as instigators of the riots; 3, the payment of 2,000 taels compensation for loss and injuries sustained by the missionaries; 4, the welcoming back to Yangchow of the missionaries by the incumbent prefect; 5, the engraving on stone, at Yangchow, of a proclamation sketching the circumstances of the riot, condemning it, recording the results, and setting forth that foreigners have a right to visit the interior and must be treated with courtesy.

While the English squadron was at Chin Keang, the *Times* correspondent, with a friend, took a ride over to Yangchow, and he thus describes the result:—

It was rather a wild scheme, seeing that no foreigner had been there since the missionary riots; but I had a strong belief that abuse was the most we had to expect from the inhabitants, and this I was prepared to put up with. The distance from the north bank of the Yangtze is fifteen miles. We sent ponies across in a ferry-boat and followed ourselves at eleven a.m. After a

sharp and somewhat rough ride we found ourselves at one p.m. close under the walls of the city, and having with some difficulty persuaded a countryman to let us leave our horses at his homestead, set off to explore. The Grand Canal runs directly under the walls of Yangchow, and the time occupied in getting a boat and ferrying across gave ample opportunity to the passers-by to discover us and crowd on the opposite bank. No opposition or incivility was, however, shown, beyond the common exclamation of "Yang-kwei-tze" (foreign devil) from every quarter. Neither had we any difficulty in hiring chairs, in which we started to visit various places of interest, the localities of which we had ascertained in Chin Keang before starting.

I shall not attempt to describe these. My object in alluding to the trip is to show the ill-feeling existing among the literate class, as contrasted with the goodwill of the people. It is easy to distinguish the former by their dress and appearance. Every one we passed hissed out a "Yang-ko" (foreign dog), and various other epithets still less complimentary—that characterised by Dr. Johnson as "a term of endearment among sailors" predominating; whereas in the country we had met nothing but civility. We had completely crossed the city for the purpose of visiting some gardens of repute. Coming away from these, we met a well-dressed man, who halted as we approached, and deliberately hurled a bundle of turnips, which he had apparently got for the purpose, into the leading chair, pouring out at the same time a volley of such abuse as only Oriental language can express. It was a good shot, but my friend made a good catch, and returned the compliment. The first impulse was, of course, to jump out and cudgel the offender; but discretion said "No"; we were two miles from our horses, and a row would ensue that might end anywhere. The crowd was increasing; "Yang-kwei-tze" sounded from every direction; and as we had seen nearly all we wanted to see, we went quietly back to the gate through which we had entered, re-crossed the canal, gave half a dollar to the people who had let us put up our horses, and trotted off homewards. It is needless to say how the road was rough and rutty, how in places it was flooded, and in others had resolved itself into a paddy-field; how the tired ponies could at last be hardly urged beyond a walk, nor how we were nearly upset in crossing the fierce current of the Yang-tze on our return. It was sufficient for us that we did get safely back to Chin Keang, soon after dark, with a heightened impression of the civility of the country people, a deepened hatred of the literary class, and a full conviction that Mr. Medhurst's stone tablet was imperatively needed.

Proclamations against the Christians had been posted throughout the Empire.

THE GALE.

On Monday another high gale blew over London, causing great damage to property. A house was blown down at Lambeth, two were unroofed at Wandsworth, and one at Battersea. In the river much damage was done to shipping, and the mouths of the Thames and Medway were full of ships which had run in for shelter. The Great Bermuda floating dock again dragged her anchors for some distance, but she was safely brought up. Towards noon a tremendous gale was blowing from the westward, which continued with increasing strength until about 4 p.m., when the wind veered to about W.N.W., and the gale lulled for a time. The Indian relief screw troopship *Serapis*, Captain J. C. Soady, which had sailed from Spithead early in the morning for Alexandria, was driven back from the Channel to Spithead for shelter from the violence of the gale. The sailing of the screw frigate *Ariadne*, Captain Colin A. Campbell, from Spithead for the Mediterranean, was also postponed for the same reason.

At Plymouth on Monday forenoon, about 11 o'clock, during a heavy squall from the westward, the bark *Cabot*, Captain Richie, from Gothenburg, with timber for Bristol, being at single anchor, grounded on the Batten Reef. In the afternoon she was towed off by a steam-tug and taken into Sutton harbour. When dragging, the bark fouled the brig *Flying Cloud*, Captain Evans, with sugar, in bags, from Pernambuco for Leith. The brig has received considerable damage, but as efforts were made to lighten her, and the wind having at the same time veered more to the north, she was got off and towed into harbour. Attempts are being made to save a part of the cargo.

At Sheffield on Sunday much damage was done to property in various parts of the town by the high wind and rain. The most serious accident was one by which two men were killed. The roof of the steel-melting house and coke-shed at the Cyclops Works (Messrs. Charles Cammell and Co.), constructed of iron girders covered with slates, and supported on massive iron pillars, was blown down. The girders snapped asunder. Some workmen were just leaving; four had got out of the house, and two were going out, when they were crushed by the falling roof. At New Grimsthorpe a house fell down and seven persons were precipitated, beds and all, into a yard about 12ft. below. Strange to say, no one was hurt.

In the afternoon a considerable quantity of snow fell at Birmingham; the snow was preceded for several hours by driving rain and sleet.

The heavy rains have partially, and in some places completely, flooded the low-lying districts of North Lancashire. The River Ribble, between Clitheroe and Preston, has been very much swollen during the week, and on two or three occasions it has overflowed its bank somewhat seriously. On Saturday evening the water ran very high, and towards midnight the Ribble overflowed its banks in several of the low-lying districts contiguous to Preston. At Croston, Rufford, Maudeley, &c., hundreds of acres are submerged. The district has the appearance of a great lake. Towards Rufford there is a vast quantity of land under water.

At Rochdale a shocking calamity occurred. In a new street off Spotland-road a row of houses has just been completed, and two of them are so constructed as to answer the purpose of a Sunday-school, although at any time it could be altered into two houses. On Sunday the place was opened for service for the first time, and in the afternoon Mr. John Ashworth, author of "Strange Tales," preached a sermon in it to about 400 persons. The service began at half-past two, and shortly afterwards one of the windows was blown out by a gust of wind. Little notice was taken of this, and the service proceeded until five minutes to four, when another violent blast lifted up the roof. The gable and the two side walls then fell inwards, after which the roof gave way and fell. A distressing scene ensued. Some hundreds of the congregation managed to creep out from the rubbish, but a large number were buried under it, and they cried piteously for help. Those who had escaped and the neighbours set to work, pulled away the fallen timber and bricks, and gradually released them. The fire brigade and Captain Davies, with the police force, soon came to the spot, and exerted themselves in removing the fallen building and liberating the injured persons. Miss Nuttall, Mary's-gate, milliner, for half an hour was imprisoned by a large beam on her feet, and she displayed great fortitude and patience until released. From the time the accident happened to the time when all were taken out about an hour and a half elapsed. So far as could be ascertained at the time, no person was killed, but very many were seriously injured. Part of the front wall of the Methodist New Connexion chapel in course of erection in John-street, Rochdale, was also blown down.

There was also a terrific hurricane at Bolton yesterday, by which a good deal of damage was done to the property in the borough. The walls of a new Baptist chapel in St. George's-road having reached their highest point, had been waiting some days for the stonework to be placed on the top. About noon yesterday a violent blast of wind caught the building, and entirely demolished the wall on the west and most exposed side. The east wall and the front also suffered serious damage. The framework of the gallery on the west side is wholly broken down, as is a good deal of the woodwork. The damage has been roughly estimated at 1,000l.

On Saturday Liverpool was visited by a slight storm of thunder and lightning, accompanied by a heavy fall of rain and sleet. A good deal of damage was done to shipping on Sunday and Monday, and two men from a pilot-boat are missing. The bark *Violetta* capsized off Ellesmere Port; but the crew were rescued. On Monday afternoon heavy showers of rain and hail fell.

Another disaster at sea is reported, with a loss of 122 lives. The steamship *Starry Banner*, trading between New York and Alexandria, is stated to have been caught in a succession of violent gales in the Atlantic, from the 14th to the 20th December, when the bows yielded to the blows of successive waves, the saloon was smashed, and upwards of 100 passengers were swept into the sea. The remainder of the ship's company escaped on rafts, and were picked up three days afterwards by a French barque, which landed them at Boulogne on Sunday morning. Out of 164 persons who had been on board, only forty-two now survive.

[There is reason to believe that this story is a hoax. No information of the character has been received at Lloyd's; on reference to the American Lloyd's list of shipping, no such steamer as the *Starry Banner* can be found: and letters received from their agent at Boulogne up to twelve o'clock on Monday night make no allusion to forty-two of the survivors having landed at that port on Sunday.]

Five gallant Frenchmen perished at Boulogne on Sunday in the attempt to rescue the crew of a disabled English schooner ashore off the jetty. They formed part of the crew of the lifeboat which was overturned. Our countrymen were afterwards rescued by the rocket apparatus.

During the year which is now so rapidly drawing to a close the boats of the National Lifeboat Institution have been instrumental in saving the lives of 570 persons from distressed vessels on the coasts of the British Isles. In the same period 259 lives have been saved by fishing and other boats, and for these services rewards have been granted by the Lifeboat Institution.

On Sunday and Monday the wind blew a perfect hurricane at Colchester, and a large amount of damage has been done to the buildings of the town. On Monday evening a portion of the spire of the Lion-walk Congregational Church fell with a loud crash, breaking through the roof and doing considerable damage to the interior fittings. This church has been built only five years, at a cost of about 5,000l. It is built in the Gothic style of architecture, and is quite an ornament to the town. The damage done can hardly at present be accurately estimated, but it must take several hundred pounds to repair it, which will be a serious affair for the congregation, who have lately made great exertions to defray the cost of the building.

Obituary.

MR. JAMES DISRAELI, brother of the Right Hon. Benjamin Disraeli, and Commissioner of the Board of Inland Revenue, died suddenly on Thursday morning, of heart disease, from which he had been suffering during some months past. Mr. Ralph Disraeli, one of the registrars in Chancery, is the only surviving brother of the ex-Premier.

SIR HERBERT EDWARDS.—On the 23rd died

Major-General Sir Herbert Edwards, K.C.B., and Knight Companion of the Star of India, at the early age of forty-nine. Speaking of the deceased in connection with the Indian mutiny, the *Times* remarks:—"Through his great ability, his dauntless courage, his marvellous foresight and resource, and his singular ascendancy over the roughest hearts, the most advanced, the most exposed, and the most dangerous portion of India, the position of the Peshawur Valley, continued tranquil and undisturbed, and proved the fruitful source of strength to the Government of India during that great crisis, for from the border fastnesses and the martial districts of that frontier were sent forward the best and bravest of those levies of the Punjab which at Delhi reconquered the capital of India. A man of heroic stamp, of firm and yet gentle nature, the friend of the two Lawrences, of Robert Napier, of John Nicholson, and of a host of the native princes and chiefs of the Punjab, he has left to England and to its Indian empire the example of great and unselfish devotion, and of a sincere and unaffected piety."

SIR RICHARD MAYNE, who had been seriously ill for several days, died on Saturday, in the seventy-third year of his age. He was the fourth son of the late Mr. Justice Mayne, one of the judges in the Irish Court of Queen's Bench, and was educated at Trinity College, Cambridge, where he was B.A. in 1817, and M.A. in 1821. In the following year he was called to the bar at Lincoln's Inn, and on the institution of the Metropolitan police force, in 1829, he received the appointment of Chief Commissioner, a post which now becomes vacant. For his services as chief of the police he was made a C.B. in 1847, and on the close of the Great Exhibition of 1851 was awarded the honour of knighthood. It is understood that the appointment which has become vacant by the death of Sir Richard Mayne will not be filled up at present.

Postscript.

Wednesday, December 30, 1868.

TURKEY AND GREECE.

High Turkish military authorities state that advices have been received from Crete announcing that Petropoulaki, with 900 Greek volunteers, has surrendered to the Turkish forces. The Turkish army in Thessaly is about to be raised to 50,000 men.

A telegram from Athens, dated yesterday, states that the Greek Government has issued a proclamation calling upon the country to support it in the present difficulty.

The *Patrie* of last evening says that the negotiations for the assembling of a Conference on the Turco-Greek question continue, and that the situation has not changed.

HOUSE OF COMMONS.

The House of Commons sat yesterday afternoon for a short time, chiefly for the purpose of moving the new writs in the room of the county members who have accepted office in the new Ministry. The following were issued:—For Clare, in the room of Sir C. O'Loughlin, who has been appointed Judge Advocate-General; for Kerry, in the room of Viscount Castlerosse, Vice-Chamberlain; for Kildare, in the room of Lord Otho Fitzgerald, Controller of the Household; for Westmeath, in the room of Colonel Greville-Nugent, Groom in Waiting; for Mallow, in the room of the Right Hon. E. Sullivan, Attorney-General for Ireland; for the Wigton Burghs, in the room of Mr. G. Young, Solicitor-General for Scotland; for Clackmannanshire and Kinross-shire, in the room of Mr. W. P. Adam, Lord of the Treasury; for the Hawick Burghs, in the room of Mr. G. O. Trevelyan, Lord of the Admiralty.

On the motion of Colonel S. Knox, a new writ was ordered for South Derbyshire, in the room of Sir T. Gresley, deceased.

Lord BURY took the opportunity of delivering a sharp protest against the inconvenience of these re-elections, and signified his intention of moving to repeal the statute of Anne which makes them necessary. Other notices of motion were given, and after Mr. Gladstone, Mr. Bright, Mr. Lowe, Mr. Cardwell, and other members of the new Government had taken their seats, the House adjourned until the 16th of February.

The Prince of Wales arrived at Antwerp yesterday with four officers of the British army, and paid a visit to the citadel.

Immediately after the adjournment of the House of Commons yesterday afternoon, a Cabinet Council was held at the Foreign Office, at which the whole of the Ministers were present.

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of English wheat were very limited, and the unfavourable weather injuriously affected the condition of the samples. For all kinds the demand ruled very inactive, but prices were fully maintained. In foreign wheat—the show of which was extensive—a retail business was concluded, at the rates lately current. Barley met a steady demand, and fine malting qualities were 1s. per qr. dearer. The malt trade was quiet, at unaltered currencies. There was a good inquiry for good sound oats, but inferior corn was neglected. Beans and peas met a slow sale, at barely late rates.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour
English & Scotch	120	—	500	—	—
Irish	—	20	—	680	—
Foreign	6,900	4,550	—	7,180	—
					140 shs.
					Males, 4,300 qrs.

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"Noncon."—"A happy new year to him." Many and hearty thanks for his customary remembrance of us.

The Nonconformist.

WEDNESDAY, DECEMBER 30, 1868.

SUMMARY.

THE most boisterous Christmas season known for many years has just passed away, and the papers which chronicle the customary festivities and amusements are also filled with the sad details of disasters by sea and land. Whole districts bordering on the chief rivers of England, such as the Thames and the Mersey, are under water, owing to the heavy and continuous rains which have alternated with gales of remarkable violence. Probably the worst has not been heard of the ravages of these storms at sea, but there have been some curious fatalities on land. One of these occurred at Rochdale. On Sunday afternoon, the well-known John Ashworth was preaching to some four hundred persons in a new and frail building, when the roof was lifted off by the violence of the wind, and the gable and side walls fell in, burying large numbers in the debris. Though many were seriously injured, none happily were killed by this unique accident. Judging from the police and other reports, and from what has been visible in the streets, there has been, in the capital at least, more than the usual licence and excess during this Christmas season. Some thirty cases of drunkenness came before the Bow-street magistrate alone on Saturday, and Dr. Lankester has within a day or two held inquests on half a dozen children found dead in the streets on Boxing-day, and on a dozen other persons whose death was caused by drink. It is but too easy to fill up this ghastly outline. All accounts agree that drunkenness in the metropolis on holiday occasions is on the increase, but we hope that London is an exception to the general rule. Spite of all Christian and civilising agencies, there seems to exist in this huge city an extent of brutality and vice, apart from the criminal classes, which is both humiliating and discouraging, and which urgently demands the attention of the legislature.

The House of Commons re-assembled yesterday, and sat for an hour and a half. New writs were issued for Scotch and Irish constituencies in which vacancies occur by acceptance of office, and Viscount Bury gave notice of his intention to move for the repeal of the Act of Queen Anne, which renders these re-elections necessary. The principal members of the Government took their seats for the first time on the Treasury Bench, and a number of notices were given, including one by Mr. Gourley for a Bill to legalise the funds of trades unions, and a second by Sir Wilfred Lawson of a measure to empower the owners and occupiers of property in certain districts to prevent the sale of intoxicating liquors in those districts. The House then adjourned till February 16, when the Session will commence in earnest.

Pius IX., though confident enough in the security of the Papacy to convene a universal council of Catholic bishops, is sore beset with troubles and difficulties. He has been signally snubbed by the Greek Patriarch, flouted by Austria, and discouraged by the Spanish revolution. It is not, therefore, surprising that, even at this Christmas season, the Pope has been querulous and minatory. Spain has been punished by an allocution of great severity, which, though not likely to humble the Madrilenos, may produce an effect in country districts, where the clergy are supreme. Victor Emmanuel's intercession on behalf of the convicted conspirators at Rome has pro-

voked from his Holiness a torrent of abuse, at the insolence of which even the cardinals stood aghast. Pius IX. has even ventured to assume an attitude of antagonism towards his French protector, or, at least, to the French Ministers, who have given their sanction to a scheme of female education apart from priestly control. The new classes for the higher education of women, though patronised by "a very pious Princess," are sternly denounced, in a Brief to the Bishop of Montpellier, as an evil that "menaces at the same time religion, the family, and the country." "Every one must deplore," adds the Brief, "that to the means hitherto employed to corrupt the minds of young men are now joined institutions of a nature to pervert the faith of young people of the other sex." Though on the eve of a general election, when the help of the clergy will be needed, Napoleon III. may not think it prudent to respond to this challenge, he must be sorely tried by the meddling tendencies of the Vatican, and inwardly chafing at his inability just now to put a curb upon pretensions which assail his sovereign rights and the independence of French institutions.

The news from Spain is disheartening. During these many weeks of opportunity the Provisional Government have exhibited a miserable weakness, an entire want of purpose, and an inability to cope with the difficulties of the crisis. Their decrees, especially in reference to religious freedom, have proved to be mere paper manifestoes. Spain is still "the prey of a swarm of locusts in the shape of soldiers and priests, public functionaries, political adventurers, and jobbers of every description." Functionaries have been multiplied, the cost of the army largely increased, and the abuse of public patronage "constitutes the only topic of talk, as it very nearly sums up all the Government's work." So says the *Times* correspondent, who cannot yet even guess whether a monarchy or a republic will be established—or whether a Montpensier, an Espartero, or a Prim, will become the foremost man in the country; but who fears that the power of the priests is virtually unshackled, and that the army is now, as ever, the ultimate appeal. Several weeks must elapse before the Constituent Cortes is elected, and though the Spaniards are patient to a fault, we have seen at Cadiz that they can rise even against a Prim and a Serrano.

The Greek Chamber has given authority to the Ministry to increase the army, enlist volunteers and spend money *ad libitum* in defence of the country against Turkey, and the language of the responsible members of the Government has been quite as defiant as that of unofficial orators. But the Hellenic Cabinet has prudently decided to accept whatever portion of the Sultan's ultimatum may be supported by all the Powers. Official notice has been received by the Russian and Prussian Ministers at Constantinople of the meeting of a Conference at Paris on the 2nd of January. The task of that assembly will probably be facilitated by the news that the chronic insurrection in Crete is at an end—Petropoulak, the insurgent chief, and 900 Greek volunteers, having surrendered to the Turkish forces. Moreover the chief blockade-runner which fed the insurrection with volunteers and supplies, has been sunk by the Greeks in the port of Syra to prevent the vessel from falling into the hands of the blockading squadron.

The Yangchow missionary difficulty is happily at an end. Escorted by a number of ships of war, Mr. Medhurst appeared before Nankin, and the Viceroy at once succumbed. Not only has satisfaction been given to the British authorities in respect to the outrage on Mr. Taylor and his colleagues, but a number of other grievances against Chinese officials have been promptly redressed. None of the concessions will, however, be so galling as the punishment of the literati, who are the chief opponents of missionary enterprise, and the engraving on stone of a record of the immunities granted to foreigners. The coercion employed by the British fleet does not appear to be resented by the Chinese people in the mass, or by the Central Government. The former are, it is stated, almost universally disposed to treat foreigners—missionaries included—with good-humoured toleration, if not with cordiality; and the Pekin Government are said to rejoice that a governor whom they feared, but durst not molest, has been humiliated by the British, and brought into disgrace.

THE POLITICAL LULL.

Nor a sound to be heard!—not a breeze afloat—Christmas has hushed for the time being the high passions which but lately rent the political world with a constant succession of storms. This stillness is quite a novelty—very

welcome and agreeable, but merely temporary. There will be tempestuous weather enough anon, but we need not let imagination anticipate it. Let the physical gales of the season content us—none of us can complain that there is no stir out of doors. Meanwhile, it seems well to give to quiet reflection the interval of repose which public affairs will allow us, and thus prepare ourselves for the more exciting times which will follow.

Well, now that there is a calmness that may be felt, might we not usefully review some of the impressions made upon our minds when they were in the full glow of feeling? The General Election is over. The Reformed constituencies have delivered their verdict. We have a new Administration. With the result, taken as a whole, the country seems satisfied. Yet, when we look back at the scrambling mode in which that result has been reached, can we honestly declare that we have no misgivings for the future? Under stress of an unusually powerful appeal made to them on an unusually intelligible and urgent question, put forward by an unusually popular and able statesman, the electors have sent up to Parliament a majority of Liberal representatives large enough to carry into effect any reasonable change. Are we quite sure that such would have been the issue under ordinary circumstances? Nay, are we convinced that we have not overrated the result as it stands? Does the present machinery of representation answer even approximately our ideal of what it should be? Are our present modes of working it such as our judgment fully approves? We confess that the process through which we have lately passed in order to obtain what we have obtained will not bear very scrutinising examination. There was as much bullying, and bribery, and treating—as much scurrility, and knavery, and lying—as much pot-house demoralisation and dictation at the last, as there ever has been at any preceding election. There were perhaps as many constituencies as heretofore, whose real opinion was overborne or thrust astray by undue influences. There are as many members as ever who owe their seats to the depth of their purses far more than to the extent of their political knowledge, or to the ripeness of their political judgment. The House of Commons will, no doubt, obey the helm for this Session at least, and the helm is in the hands of a skilful, courageous, and conscientious pilot, but we can hardly assign the happy result to the fitness of our constitutional machinery to produce it. If there had been no Mr. Gladstone, and no Irish policy, what would have been the probable upshot of the late General Election?

The country, regarding it in a political light, resembles a vessel which sails handsomely into port after weathering a gale which, at its height, endangered all her spars, and strained all her timbers, and in reference to whose safety the sailors speak, not so much in praise of her sea-going qualities, as in thankfulness for their own good luck. Recalling the incidents of their contention with the elements, they note this and the other defect, hardly observed, it may be, during the pitiless beating of the storm, and remark one to another that the craft is not one which, like Wellington's army, "will go anywhere, and do anything." We question whether, notwithstanding the apparently satisfactory issue of the November elections, there are not many thoughtful Liberals at the present day who would contemplate with some apprehension the possible result of another trial of our electoral machinery, until something has been done towards making it work with greater ease and certainty. Three alterations in the common practice of ascertaining the sense of a constituency have been mooted. First, the abolition of nomination days; secondly, the compulsory closing of public-houses during the whole of the day of election; and lastly, the taking of the votes by ballot. They who urge these changes certainly use strong arguments in support of them. They say that in quiet times, when no very exciting question is before the public mind, a considerable proportion of the electors will be sure to be swayed by a factitious excitement into a mis-delivery of their honest verdict, and that the alterations they propose would go far to render such factitious excitement impossible. The matter is worth serious consideration, and, perhaps, now is the time to let our thoughts dwell upon it, with all the advantage which calm and leisure can give us.

Soberly speaking, moreover, we cannot quite get rid of a suspicion that the genuine Liberalism of the existing Parliamentary majority has been too highly rated. We do not make the remark with any view to disparage the good faith of political professions made at the hustings. But to adopt without mental equivocation "a form of sound words" is one thing, to be fully conscious of the responsibility it implies

is quite another. The true test of what may be called the inner sense of the House may be thus indicated. What would the Liberal party do, or rather in what direction would it incline, if Mr. Gladstone were to be suddenly disabled by ill health, or removed by death? The members of it have pledged their fealty to him, but would they, in the possible event of his being withdrawn from his post, pay the same homage to his principles and policy? Would their sympathies spontaneously move in that direction? Have they no reserves which such a calamity would bring to the surface? If they are in heart, as we fear many of them are, more Conservative in their likings and leanings than the Gladstone programme has forced them to appear in their professions, they will still be a drag upon his movements, even if nothing should happen to displace him. A leader soon gets to know the temper of the army under his command. Though every soldier should obey orders, and though there should not be a single deserter from the ranks, a want of *verve* in any considerable number of the men placed under him will be instantly detectable, and will operate almost as depressingly as open disaffection. We are not quite confident that Mr. Gladstone will find the political life of many of his supporters as sensitively and promptly responsive to the manifestations of his own political life as the public is inclined to expect. The intricate problems which the disestablishment and disendowment of the Irish Church will present for solution, will possibly afford occasion over and over again for men whose sympathies are not wholly right to throw their weight on the wrong side—and albeit every vote may be given with the Government, a nameless and imperceptible influence may be felt by the Government which will make the avoidance of all compromise more difficult than it would otherwise have been.

Why do we indulge in this strain of remark? Why is it deemed suitable during this brief political lull? Because we think it important for the public to measure its gain by a standard of sobriety, and because we think it may best do so now. The constituencies have fought a great battle, and have won a brilliant victory, but they have not yet decisively settled the character of the campaign. We would not have them conclude too hastily that they have done their part, and may now leave the completion of the work to the House of Commons. The House will need perpetually fresh impulses from the constituent body. The more watchfulness and life there is in the country, the easier and more satisfactory will be the task of the Government. The will of the Administration is, if anything, in advance of the will of its supporters. It will require all the help which true and ardent Liberals not in Parliament can give it. Mr. Gladstone's policy will be all the safer, his generalship will be all the more sagacious, his success all the greater and more secure, if that state of things be not ignored by the public. We avail ourselves of the temporary lull to make our readers cognisant of it.

THE PROPOSED CONFERENCE.

It seems to have been settled that a Conference of the European Powers is to be held at Paris on the disturbed relations of Turkey and Greece. The invitations have been issued by France, and the date fixed for the first meeting is understood to be Saturday next, the 2nd of January. Turkey, while declining to admit the necessity of the Conference, does not refuse to attend it, but on the distinct understanding that the basis of discussion be restricted to the five points of its ultimatum to Greece, and that the Cretan question be not brought forward. England, we are told, accepts the invitation with a similar reserve, namely, that the *status quo* with regard to Crete be maintained, and no attempt be suffered the effect of which would be to impair the integrity of Ottoman territory. The other Powers, we believe, have agreed to this definition of the scope of the Conference.

It is quite possible, we may even say it is most likely, that not a shred of information will be put before the assembled Powers of which either of them was not fully apprised before entering the chamber in which their council will be held. It may even be taken for granted that each Power will know the mind of the others quite independently of what may be said at the Conference. On this assumption, it is asked, what practical advantage can be derived from this formal method of diplomatic action, which might not have been more easily secured by the ordinary routine of ambassadorial intercourse? A similar question may be put in regard to not a few other convocations which, nevertheless, are not therefore decried as superfluous. For our part, we are not displeased at the increasing

disposition of the great Powers to interpose a solemn ceremonious meeting between an actual state of peace and any imminent danger of war. It has some such effect as the practice, often recommended to passionate persons, of counting up a hundred before allowing themselves to give vent to their anger. It may not always be successful—but, at any rate, it encourages and strengthens a habit of submitting international disputes to the tentative treatment of discussion before referring them to the arbitrament of arms. It certainly assists in letting off the extra heat of bad blood before blows are resorted to. It also exposes national selfishness and lawlessness to the action of a very white light before they proceed to have their own way. Every successful Conference, moreover, is a decided gain for moral power as against physical force, and, in the long run, the more frequently the Powers confer with a view to the prevention of war, or, failing that, to the limitation of its range, the more will a wanton resort to arms fall under public reprobation.

In the present instance, however, we think we can discern another use in the projected Conference. Each of the Powers may have given its own counsel to the disputants; but the latter, bent upon their own ends, may easily persuade themselves that the jealousies which divide their advisers neutralise the importance of their advice. A concurrent public judgment of all the great Powers will probably have greater weight, because it will diminish the hope of secret sympathy or underhand assistance from any one of them. Greece needs to be thoroughly impressed with the conviction that, in the passionate pursuit of her "grand idea," she will be left to her own resources. Turkey, also, will be none the worse for being convinced that no external protection can ultimately preserve her against the disintegrating effects of internal decay. Let the scope of the Conference be narrowed as it may, neither of the States now in diplomatic collision can put its case before the assembled Powers without ascertaining to some extent the aspect it assumes in the light thrown upon it by other judgments than their own. The patience of the Turk, the impetuous self-will of the Greek, may look extremely commendable from the point of view of each; but seen from several standpoints, as they must be seen at a Conference, there may be found not a little to detract from their reputed worth. A house may pass with its owner for clean while no eyes but his own look upon it; but let it come under the searching survey of a half-a-dozen of his neighbours, and his notion of cleanliness may be wonderfully altered.

It is not unlikely that sufficient pressure will be put upon Greece to smother, for the instant at least, her troublesome aspirations. But no counsel can permanently alter the facts which incite her ambition. The Porte is an alien government, ruling over a mixed population of Mussulmans and Christians—many of the latter being of Hellenic origin. When the Ottoman Government could have governed if it would, it only fleeced its subjects; and now it would govern if it could, the weeds of its former misdoings spring up and choke its better intentions. Still, it must be owned that Greece can show in her administrative success no title whatever to grasp the slackened reins in the hands of her more powerful neighbour. The Conference can only insist upon each one abiding by what is right and just in the instance brought under its notice. The morrow must be left to take care of itself. "Sufficient unto the day is the evil thereof."

DISORGANISED LONDON.

THE Metropolitan Board of Works is paralysed for want of money. With heavy and inevitable obligations, this quasi-local Parliament is unable either to retrench its expenditure, or to impose further burdens upon the impatient tax-payers of London, or to obtain the slightest aid from the Imperial Government. The dead-lock of the Board is hardly a matter for public regret. It is only by the recurrence of such exigencies that there is any prospect of a change in the disgraceful system, or no-system, which makes the metropolis the worst governed city of the kingdom. The Board, indeed, has a good deal to show for its labours. But that it does not enjoy public confidence, it were vain to deny. Elected by select vestries instead of a more popular constituency, it is composed of members, many of whom—though there are conspicuous exceptions—are given to meddle and muddle. The position of the Board is altogether anomalous, its duties vague, and its powers restricted. It has served its purpose, and we trust that the present breakdown will necessitate that thorough investigation of the muni-

cipal affairs of London which will pave the way for an entire change of system.

London is, we believe, the only capital in the civilised world that does not possess a central municipality. Nothing more vividly illustrates the Conservative tendencies of the English people than the maintenance intact up to the present moment of the London Corporation when a score of districts more populous than the City proper are well-nigh bereft of local government other than that of jobbing vestries, and wholly without legal authority to act together in common. A citizen of Manchester or Birmingham finds his interests protected by a Town Council, elected by popular suffrage, which provides for an adequate water supply, keeps the streets in proper order, has something like effective control over the criminal classes, and can protect the health of the population and the rights of all classes. The metropolis is to a great extent denied these privileges. Though so heavily taxed that the Metropolitan Board cannot impose another rate, it gets a very inadequate equivalent for the burdens imposed upon it. Every parish does what is right in its own eyes without let or hindrance, and for want of adequate cohesion, concert, and control, every social and economical evil that can afflict a great city is aggravated, and resources abundant enough to secure all the advantages of good local government are squandered or frittered away. No sooner, however, is a serious attempt made to obtain for the inhabitants of London such local institutions as are enjoyed by every other town in the kingdom, than the vestries are up in arms, and the City Corporation takes the field. However much they may differ and quarrel, the several local bodies of the metropolis combine to defend their vested interests, and defeat any proposal that promises to put an end to the anarchy of London.

There are other phenomena besides the paralysis of the Metropolitan Board which point to the urgent necessity of a sweeping change in the local government of the metropolis. At one time we have an agitation for a better supply of gas. Next there is an outcry about the sanitary state of the streets. Then comes a demand for central markets. Not many weeks ago there was a delegate meeting from the various vestries to protest against the increase of street-robberies and the inadequate protection of life and property—although it is the action of these representatives which has prevented such an organisation as would suffice to preserve order and to check the lawlessness of the criminal classes in London. Now it is the serious increase of pauperism that engages attention. Though pauper asylums, schools, and infirmaries are being built in and around the metropolis, the number of the destitute does not diminish. Last Michaelmas there were no less than 139,000 persons in the metropolis dependent on the rates, being nearly double those of ten years ago. This remarkable increase is caused, not by indoor paupers, but by out-door recipients of charity, and obtains not in the richer parishes, such as the City of London and West London, but in the poorer districts like Whitechapel and Bethnal Green. But though rates are so high, and out-door relief so liberal, there is, in the East of London, if reports are to be credited, more destitution, and the appeals for help are more clamorous than ever. Nevertheless the charities of London, independent of the vast amount annually subscribed for benevolent purposes, are as numerous as are the poor-rates onerous. It was lately stated by Dr. Hawkesley that there were some 800 societies in the metropolis, 537 of which were expressly devoted to giving relief in clothing, provisions, and other necessities of life, and that the total amount distributed by them reached the enormous sum of 4,000,000*l.* per annum. But as the London Association for the Prevention of Pauperism and Crime phrases it, "there is at present not only a deplorable waste of resources, but an amount of organised hypocrisy and imposture, side by side with neglected misery alike shameful and distressing."

In 1858 Mr. Gladstone said that "he did not abandon the hope that we might see a larger and much more effective application of the valuable principle of municipal self-government to the metropolis than any that had hitherto been made." Thus far Mr. Gladstone has been disappointed, though we hope the time is at hand when he will effectively assist in realising his own wishes. It is understood that next Session Mr. Charles Buxton, powerfully backed, will re-introduce the bills of Mr. Stuart Mill for the improved government of the metropolis, with the view of their being referred to a Select Committee for consideration and revision. A little delay is of far less importance than mature legislation. Full inquiry may at length bring about a

general agreement on the outlines of a measure which can be carried through by a strong Government against every combination of vested interests, and will provide the metropolis at length with such a municipal Government as will bring order out of anarchy, abate the scandals of which every one is complaining, and secure to the inhabitants of London all the advantages of free and well-organised local institutions. To achieve this would be a signal triumph for the new Home Secretary, and a glory to the Gladstone Administration.

ELECTION INTELLIGENCE.

GREENWICH.—Mr. Gladstone has again acknowledged, in graceful terms, his thanks to his constituents for the confidence reposed in him, stating, at the same time, that both in the trust itself, and the manner in which it has been accorded, he hopes to find an additional incentive to the discharge of his public duties.

NOTTINGHAM.—Colonel Wright, one of the members for Nottingham, has addressed a letter to a Nottingham journal, which effectually disposes of the imputations that Sir Robert Clifton has freely lavished on Mr. Seely, jun. Colonel Wright states that he has made up his mind to retire from Parliament solely on the ground that the state of his health would render service in Parliament dangerous to him. On the day after his medical man had given an opinion unfavourable to his retaining his seat, he told Mr. Seely that, "petition or no petition," he should not remain long in the House of Commons. "Mr. Seely's conduct in the matter," says the Colonel, "as far as I was concerned, has been, in my opinion, perfectly fair and honourable." Further, as to stories about "threats and intimidation," they are "unworthy of notice." In reply to Sir R. Clifton's charges of intimidation, Mr. Seely says:—"If he thinks by silly bluster he can influence me in any way he is much mistaken. As he has pledged himself to bring the matter before the House of Commons, I look forward to his doing so with much satisfaction."

SOUTH DERBYSHIRE.—It is stated that the seat for South Derbyshire, vacant by the death of Sir Thomas Gresley, will be contested in the Liberal interest by Mr. T. W. Evans, who was defeated on seeking re-election in November. The Conservative candidate will be either Colonel Wilnot or Mr. Cox, the ex-member for Derby.

BOSTON.—The local Conservatives have raised a fund of £820, with which to defend the seats of Mr. J. W. Malcolm and Mr. T. Collins, the Conservative sitting members, against whose return a petition is now impending.

LEAMS.—It is stated that the election expenses of Messrs. Baines and Carter, the Liberal members for Leeds, amount to less than £800. The subscriptions raised by the party exceeded the expenditure, so that the members are freed from any personal expense. The wards, with few exceptions, paid their own expenses.

THE FORTHCOMING ELECTION INQUIRIES.—Before Mr. Baron Martin the following petitions will be taken—viz.,—Norwich, Jan. 14; Bradford, Jan. 25; Warrington, Feb. 1; Cheltenham, Feb. 8; Westminster, Feb. 12. Before Mr. Justice Willes:—Windsor, Jan. 12 (and not Jan. 1, as has been stated); Guildford, Jan. 19; Lichfield, Jan. 26; Westbury, Feb. 2; Tamworth, Feb. 9. Before Mr. Justice Blackburn:—Bewdley, Stockport, Wallingford, Harlepool, and Staleybridge. The days for holding the above will shortly be published.

CHRISTMAS AND THE POOR.

In common with those more happily circumstanced, many of the poorest inhabitants of London were on Friday supplied with some of the creature comforts specially associated with this festive season. In the various metropolitan workhouses the inmates were regaled with roast beef, plum pudding, beer, tea, sugar, and, in some cases, tobacco and snuff; while the refugees—namely Newport-market and Ham-yard—did the like good offices to a number of the houseless and destitute. It is satisfactory to find that, notwithstanding the large amount of destitution everywhere surrounding us, the parochial returns from the several parishes in London show—with the exception of Marylebone and St. Pancras—a diminution rather than an increase of pauperism compared with the same period last year. The largest decrease observable is in the East-end districts.

Five hundred of the waifs and strays of this great city were provided with a substantial dinner by the manager of Field-lane Ragged School. A strange gathering it was, consisting, as it did, of tramps, mendicants, needlewomen, and labourers out of work and out of heart, and not a few broken-down tradesmen and gentlemen. The dinner was preceded by a short but appropriate service, to which all listened with great interest. As the funds of this excellent institution are so crippled, to permit such a dinner being given, two lady teachers kindly collected the needful funds.

The Free Ragged-school and Costermonger's Mission, Golden-lane, was well filled on Christmas Day by 320 men, women, and children, who had been invited by Mr. W. J. Orsman to a good dinner, tea, &c. By the kindness of the public Mr. Orsman was enabled to provide an abundance of substantial food. In issuing the invitations care was taken to select the most deserving

of the many destitute families that are found in Golden-lane. Twenty-two sick families were supplied with food at their own homes. At the hour of tea-drinking the number was augmented by seventy of the fusée boys who throng round the Post-office, Exchange, and Mansion-house, and who had been previously regaled by Mr. Heath with plenty of beef, pudding, &c., in one of the empty houses in St. Martin's-le-Grand, kindly lent by the Post-office authorities. The evening was spent in singing hymns, listening to addresses and a lecture by Mr. Orsman, on "The Life of Our Lord," which was illustrated by numerous dissolving views.

The congregations of various churches and chapels put forth efforts in the way of providing Christmas dinners for their own homes for the poor of their respective neighbourhoods. In Islington an effort commenced last year to do this on a somewhat extended scale was repeated. In Myddelton Hall, on Thursday evening, the materials of over 1,000 dinners were thus distributed. On Christmas Eve a distribution took place at St. John's Wood Congregational Church of dinners for 425 poor families. Upwards of 100% had been contributed for the purpose; and the sight of the recipients and of the provisions, which were laid out in the body of the church, was such as to give a thrill of pleasure to every benevolent mind. A short service was conducted by the Rev. John Thomas, the minister of the church, after which about 4,500 lbs. of substantial food were distributed by the ladies of the congregation, one shilling, in addition, being given to each recipient. On Christmas Day nearly 200 boys and girls assembled at the Reformatory on Wandsworth-common to partake of a good dinner of hot roast beef and plum-pudding. The success of this undertaking is mainly due to the exertions of Mr. Bickerdike and a few gentlemen in the neighbourhood.

At Bow-street on Saturday there were thirty cases of drunkenness before the magistrate. One woman, seventy-nine years old, was suffering from delirium tremens, and declared that she was "ready to die." In another case all the witnesses had black eyes or cuts and bruises on the face. Of twelve inquests held by Dr. Lankester on Monday, by far the greater number of the deaths were caused by the drinking customs which in this country are by such a large class inseparably connected with the season. The Doctor had already held inquests on six children found dead in the streets on Boxing Day.

Court, Official, and Personal News.

On Christmas Eve the Queen distributed Christmas gifts to the labourers on the estate and their wives.

Her Majesty and the members of the Royal family who are with her Majesty at Osborne attended Divine service at Whippingham Church on Christmas Day morning. The Rev. George Prothero officiated.

Sir Edwin Landseer arrived at Osborne on Saturday, and had the honour of dining with the Queen and Royal family.

On Monday morning the Crown Prince and Princess of Prussia, accompanied by their suite, travelled from Portsmouth to Dover, and shortly afterwards left in a special steamer for Calais.

The marriage of the Earl Percy, M.P., eldest son of the Duke of Northumberland, and Lady Edith Campbell, eldest daughter of the Duke of Argyll, took place on Wednesday at St. George's Church, Notting-hill, in presence of a very numerous congregation, among whom were the Earl and Countess Granville and Mr. Gladstone.

A third letter from Lord Russell to the Right Hon. Chichester Fortescue on the state of Ireland will be published early in January.

It is said that a baronetcy has been offered to Mr. Maziere Brady, in recognition of his long services as Irish Chancellor in several Liberal administrations.

Earl Spencer has been sworn in as Lord-Lieutenant of Ireland at Dublin Castle.

It is reported that Lord Westbury intends to oppose the disestablishment of the Irish Church.

Sir Stafford Northcote is likely to be elected chairman of the Hudson's Bay Company, in the place of Lord Kimberley, who has taken office.

The vacancy on the Board of Inland Revenue, caused by the death of Mr. J. Disraeli, will not be filled up, the appointment having been abolished.

The Duke of Norfolk attained his majority on Sunday, and the event is being celebrated by several days' rejoicings on the estates. On Monday there was a banquet in the baronial hall of Arundel Castle, and the four following days are to be devoted to the entertainment of the smaller tenants, cottagers, school-children, and husbandmen on the extensive family estates in Sussex. The Duke is the sixth peer who has attained his majority within the present year.

Mr. Gladstone completes the fifty-ninth year of his age yesterday, and Mr. Disraeli completes his sixty-third year to-morrow.

The *Echo* understands that, so far from its being probable that Mr. Johnson will receive his recall, it is likely he will be found to possess the entire confidence of General Grant, the President-elect, who, we believe, has no intention whatever of superseding the present American Minister, or of disapproving his policy in this country.

The Customs Commission is to consider the question of the consolidation of the Customs and Inland Revenue Department. Mr. Stansfeld will preside over the Committee of Inquiry.

The London correspondent of the *Newcastle Chronicle* reports that, notwithstanding the revenue returns this year (in consequence of the depressed state of trade) have shown a large falling off as com-

pared with last year, the Government still hope to be able to reduce the estimates for next year fully 3,000,000*l*.

Sir Culling Eardley has been granted a free pardon, provided that he absents himself from the country until the period of his sentence shall have expired. Sir Culling has therefore left for Madeira. It will be remembered that Sir Culling Eardley was sentenced to imprisonment in January last for bigamy. The reason for his release is stated to be that further confinement would result in his death, his health having already greatly suffered.

Crimes and Casualties.

A fatal occurrence took place at a Christmas party on Christmas Eve, in Alfred-street, Barnsbury. Three young men, Campbell, Wotherspoon, and Moir, met at the rooms of the latter on Christmas Eve, to have "a quiet drop of rum." In the course of the evening Moir was shot dead by Campbell. The circumstances were thus described by Wotherspoon in his examination before the Clerkenwell magistrate on Saturday afternoon:—

The prisoner began to talk to the deceased about wrestling, and offered to bet him 4*s*. or 5*s*. that he would throw him. The deceased said, "We do not come here to wrestle," and that passed off. We all three got into the room, no one else being present, and the deceased was in the act of pouring out a glass of whisky for me, and while I was drinking it the prisoner put his fist in a fighting attitude, and said something about fighting. The deceased offered to "take" him with one hand. That passed off, and the prisoner went and took the rifle that was hanging on a nail on the top of the cupboard. The bayonet was close beside it, and the bayonet fell down on the deceased trying to get the rifle from the prisoner. There was a sort of scuffle in trying to get the rifle away from the prisoner, and then it was that the bayonet fell. While I and the deceased were looking for the case of the bayonet, the prisoner walked round the table with the rifle. He went out of the door of the room, and was gone, perhaps, about a minute and a half, when he returned with the rifle, and just arrived as the deceased and I found the bayonet and the case. I gave the deceased the bayonet, and he was in the act of putting it in the case when the prisoner cocked the rifle. The deceased said to the prisoner, "What are you going to do?" There was a lamp standing on the table, and the prisoner, in reply to the deceased, said, "I am only going to put out the light." The prisoner was all the time in the middle of the room, and, before either the deceased or I could utter a word, he fired the rifle. The prisoner had it to his shoulder in the ordinary position. The lamp, the prisoner, the deceased, and I, were all in a direct line. I saw the flash, and the deceased fell motionless. I was struck in the eye, and I fell on an easy chair, my legs on the seat and my head on the back. I had some tobacco pipes in my hand, and as they were broken, I cannot say whether I got the marks on my face from them or not. I called out "Murder" and "Police." As soon as I found I was not seriously hurt I got up and ran to the door, and as I passed the prisoner I called him a fool, and said, "See what you have done." I called for my brother Archibald, and he came up at once and told me to go and get a doctor, and I rushed out without my hat and got one. I did not come back for about twenty minutes, as I had to go to the houses of three surgeons before I got one to come. When I returned I found the deceased was dead, but I believe that he died on receiving the shot. Before I called the prisoner a fool, and while I was in the chair calling murder, the prisoner said, "What is the matter?" This is all I remember his saying. The deceased was shot in the left temple, and his head was higher than the level of the lamp. I was higher than the level of the lamp, and the deceased was taller than I am. The rifle belongs to James Moir, the brother of the deceased. I did not notice whether the deceased was shot in the head or not until after I returned from the doctors. I thought he might have fallen to frighten the prisoner. When the deceased put up his hand and said he would "take him with one hand," he also immediately said, "We did not come here to quarrel." The deceased and the prisoner have lived and slept together for the past three months, and had been good friends up to Christmas night, as far as I know. Nothing passed but what I have stated. We had all been taking a glass. The prisoner was the most excited of the lot. No one, to my knowledge, was the worse for liquor, with the exception of the prisoner, who is excitable with a little drink.

Further evidence rather went to show that Campbell's mind was affected. He told the deceased man's brother on Christmas Day that he had done two foolish things, that was, got into bad company, and enlisted (which seems to be a fact), and that he would do a third, "and then," he said, "you will know all about it." The prisoner said nothing in reply to the charge, and was remanded for further evidence.

Another fatal occurrence took place on Christmas Eve. In New Gravel-lane, Shadwell, two men, who had always been on good terms, disagreed on some trifling matter, when a scuffle took place, and one of them fell from a platform sixteen feet in height, and was killed immediately.

A young man is in custody in Salford on a charge of murder, arising out of a public-house brawl. The prisoner, Michael Johnson, was being removed from a beerhouse in Regent-road, having been disorderly, when he stabbed the beerseller's assistant, who was ejecting him, inflicting a fatal wound.

A detective officer, named James Kemp, of Northampton, while going home between ten and eleven on Saturday night, was shot by a shoe machinist named Bridgwater, who is in custody. Kemp was at once conveyed to the infirmary, where he remains in a most dangerous state, having received the contents of the gun under his left collar-bone.

From Sheffield there is news of a sad case of

suicide. A woman named Davis had been for some months in a state of despondency, owing to the notion that she had committed the unpardonable sin of blasphemy against the Holy Ghost. She had manifested symptoms of a suicidal tendency, but the doctor attending her thought there was no need of restraint, and on Christmas Eve, after appearing unusually lively, she went to her bedroom and cut her throat with a carving-knife.

A fearful illustration of the dangers of rapid driving in crowded streets occurred in London on Thursday morning. A Highgate omnibus was on its way to town when a railway van emerged from a side street at so rapid a pace that it ran full into the 'bus that was passing in front of it. The pole, driven through the side of the omnibus, struck a gentleman named Heintz, a member of the Stock Exchange, on the face, completely smashing his jaw and otherwise injuring him. He is so much better that he has been removed from the Royal Free Hospital to his house at Highgate. He is progressing as fast as the serious nature of his injuries will allow. A young gentleman of Highgate-rise, named Herbert Street, was thrown from the box of the omnibus on to the pavement, and was much bruised, in addition to having one of his shoulders dislocated. What makes this case the worse, is the fact that Mr. Street had been unwell for seven years, and was now, his friends hoped, recovering.

On Christmas Day, a passenger train leaving Birmingham at 2.30 p.m., on nearing the station at Kenilworth, struck the facing points, and the engine, with four carriages, left the rails. The passengers were alarmed, but, fortunately, none were injured. The engine was deeply imbedded in the soil, and the traffic from Coventry to Leamington was stopped from the time of the occurrence up till Saturday morning.

A servant-girl, named Scales, not quite thirteen years of age, was charged at Pickering on Monday with attempting to poison a family. This serious offence was committed on Sunday week, at a farmhouse in the Thornton Marshes, the poison having been mixed with the sugar of which Mr. and Mrs. Dodsworth, three children, and two farm lads, partook. Six of these are now recovered, but as regards Mrs. Dodsworth, Mr. D. Robertson, of Thornton, surgeon, stated that he had just seen her, and she was not sufficiently well to give evidence. The prisoner was remanded.

A serious collision occurred on Monday morning on the Lancashire and Yorkshire Railway, between Blackburn and Bolton. A coal train, consisting of about a dozen wagons, left Blackburn at five o'clock, and it proceeded safely until it reached Bromley Cross, about five miles from Bolton. There it came into contact with the tender of a pilot engine which had been sent up from the latter place, and was standing on the same line. The Blackburn engine was going at the rate of twenty miles an hour. The tender was knocked off its axle, and its wheels got underneath the Blackburn engine, and threw it off the rails to the very edge of the embankment. The rails were torn up for about a dozen yards. The driver of the pilot engine, a man named Ireland, was knocked down, and the other driver and the stokers were much shaken, but none were seriously injured. A good deal of damage was done to the engines. The traffic on the line was interrupted for the greater part of the day. It was, of course, dark at the time of the accident.

A sergeant in the Royal Artillery, now stationed at Dover Castle, has given himself up to the local authorities, stating that he had murdered his wife by poisoning her. The occurrence took place nearly two years ago, and at an inquest held at the time a verdict was returned, upon the evidence of the man now in custody, that the woman had died from the effects of poison administered by herself. The magistrates have remanded the case for a week.

A sad accident happened on the Bristol and Exeter Railway on Monday. Richard Bryant, in the employ of the telegraph company, was engaged in repairing the telegraph wires between Wellington and the Tiverton-road stations. He stepped between the rails to get a tool just as an engine was passing, and was struck in the back and knocked into an adjoining field. A leg and an arm were broken, and Bryant received other injuries. His life is despaired of.

Another accident happened on Christmas Day, on one of the Welsh lines, presenting nearly all the elements which caused the disastrous catastrophe at Abergyle. Thirteen coal-laden trucks appear to have been left on a siding, without sufficient break-power to overcome their natural tendency to rush down an incline of one in forty existing at that portion of the line. The consequence was that, having acquired a considerable momentum, the wagons began moving, and continued with increased velocity an unattended journey of seven or eight miles. Perceiving that something was wrong, one of the officers at a station the carriages were approaching had the presence of mind to direct the runaways into a goods shed, through which they dashed, destroying considerable property, but no doubt saving many lives.

On Wednesday an old man was crushed by a train on the Metropolitan Extension Railway in attempting to get from one station to another by walking through the Garisford-street tunnel. A child that was with him had a narrow escape.

The section of the Metropolitan District Railway Extension between Gloucester-road and Westminster-bridge (about a fifth of the entire circuit) was opened for traffic on Thursday. For the present, trains are to run at intervals of ten minutes.

Miscellaneous News.

EMIGRATION.—A deputation from the shareholders in the Land and Colonisation Company on Thursday waited upon the United States Minister to solicit his advice with reference to the merits of an emigration scheme which had been devised by a body of artisans. Mr. Johnson expressed his interest in the object sought to be promoted, and assured his hearers that whatever he could do to assist them should be done.

LECTURES TO LADIES BY PROFESSORS OF UNIVERSITY COLLEGE, LONDON.—Several professors of University College have expressed their willingness to give courses of lectures to ladies, on the plan which has been carried out with such success at Edinburgh, Manchester, Clifton, and other towns. The lectures will be given under the auspices of an association, including many influential names, which is at present being formed. It is proposed to commence in February with two courses—a literary and scientific; but the scheme may be greatly extended next winter. As soon as the arrangements are completed they will be publicly announced.

WORKING MEN'S CLUB AND INSTITUTE UNION.—An interesting meeting of representatives of workmen's clubs in London took place on Tuesday evening at the offices of this society, with a view of conferring with the council on the various questions which affect the success of those institutions. Among others the subject of connecting the clubs with all popular organisations, such as the co-operative, trade, benefit, and temperance societies, was carefully considered; also the question of rendering workmen more independent of public-houses in the matter of refreshments, and of making the clubs more attractive, under the heads both of recreation and of instruction. Much important information was thus brought together, and experience interchanged. At the close of the meeting, a motion for a further conference, to be held shortly, was unanimously agreed to. Mr. Hodgson Pratt occupied the chair. Messrs. Ernest Noel, J. W. Probyn, Hamilton Hoare, Hon. Roden Noel, Edward Hall, the Rev. H. Solly, the Rev. J. Dare, T. Paterson, W. B. Hodgson, LL.D., J. Hesilton, and other friends of the society, were present.

THE DEPTHS OF THE OCEAN.—Dr. Wyville Thomson, of Belfast, and Dr. Carpenter, were recently engaged officially exploring in the North Sea, and recently the former gentleman gave the result of the important investigation before a scientific audience. The cruise was made in H.M.S. Lightning. Some most material discoveries had been made. Animal life was found to exist in abundance at the bottom of the sea below water a vertical mile in depth—representing the pressure of a ton to the square inch—and not only so, but the animals were much better developed and of a higher species than those found in some shallow spots. Perhaps the most interesting part of the discovery was that in relation to the ooze in the bed of the ocean, which was found to be composed of materials precisely similar to those found in chalk strata; and the learned professor gave it as his opinion that the process of chalk formation was still going on. The temperature of the lower water was found to vary considerably, in some places being as low as 24 or 25 degrees Fahrenheit, and in others as high as 48 Fahrenheit, while the temperature at the bottom in no way affected the surface. He also stated that it had been discovered that the Gulf Stream not only affected the surface, but penetrated to the bottom of the ocean, and very considerably increased the heat.—*Belfast News Letter*.

THE BALLOT.—A correspondent of the *Times*, writing from Guildford, says:—"In this neighbourhood people have been converted from opponents to advocates of the Ballot, from seeing with shame and indignation the vindictive punishment with which some of the most respectable and respected tradesmen in the borough have been visited for the heinous offence of voting for the Liberal instead of the Conservative candidate at the recent election. I am—as a sincere member of the Church of England—truly grieved to say that clergymen of that Church have been among the foremost in thus taking vengeance. I do not desire to use strong language in speaking of this conduct, but I confess that it makes my blood boil to see men who ought to feel, if they rightly understood their position, that they are the Christian ministers, not of the Conservative party alone, but of every member of their flock, whatever his political opinions, acting in a manner calculated to render themselves despicable and hateful to those whom it is their duty to conciliate and win. One elector, a butcher, a most respectable man, and heretofore, if not now, churchwarden of his parish, has lost custom in consequence of his vote to the amount of 20l. a-week. Others, to my knowledge, have been similarly punished. They were threatened beforehand, and when they refused to succumb to pressure the wrong was inflicted. Those who practise it must trust that the Liberals will not (as they assuredly will not) retaliate, because if they did the Conservative tradesmen would probably suffer as much as the Liberals; but, how, except by the Ballot, are humble and perhaps struggling tradesmen to be protected from this cruel tyranny?"

THE QUEEN'S INCOME.—So much nonsense is constantly talked, and such erroneous notions are held respecting the Queen's income, that it can hardly be considered a work of supererogation to put the precise facts before the public. By an Act passed soon after her Majesty's accession, in which the Queen waives her right to and interest in certain hereditary rates, charges, duties, and revenues, which by her prerogative she might have claimed, the civil list, i.e., her income, is fixed at 385,000l. per annum.

Many people have an idea that this sum is actually paid to the Queen every year. Such is not the case. The civil list is divided into six classes. Class 1 really represents the amount of money paid to her Majesty for her private use. This amount is 60,000l., which is payable in monthly instalments as long as her Majesty lives. Class 2, which appropriates 131,260l., is for the payment of the salaries of her Majesty's household. Class 3 appropriates a still higher sum, 172,500l., and is for the expenses of the household. Royal housekeeping and Royal parties and balls must be kept up on a Royal scale, and anyone who has visited the Buckingham Palace mews and the Windsor stables—not to mention the Royal kitchen—will not wonder that this sum finds plenty of channels for its disposal. The amount of Class 4 is small, and its purposes are almost entirely charitable. Out of the sum of 13,000l., 9,000l. is devoted to what are termed "Royal bounty grants," and "special service awards." Class 5, which consists of the payments made as pensions to deserving literary and scientific persons, or to any that have deserved the gratitude of their country, does not come out of the 385,000l.; but, by a special clause in the Act before referred to, the sum of 1,200l. is set apart from the Consolidated Fund in each year of the Sovereign's reign for this purpose. The civil list pensions now amount to upwards of 17,000l., after allowing for deaths. Class 6 may be regarded as a sort of reserve fund; the amount of it is 8,040l., and it may be used towards meeting a deficiency in any of the other classes.

OCEAN POSTAGE.—Mr. Hadfield, M.P., and Mr. Basley, M.P., have initiated the following memorial to the American Minister, who has gracefully received it, and cheerfully expressed his willingness to promote cheap ocean passage between the United States and the United Kingdom:—

Sir,—Being aware of the signal benefits which have been derived in the United States and in Great Britain and Ireland by the cheap rates of postage existing in these countries, we take the liberty of asking your favourable consideration of the advantages which in our opinion would accrue by the establishment of a penny oceanic postage between the United States and the United Kingdom.

Allow us, therefore, to ask the favour of your communicating with your Government upon this subject, and be assured of our services in suggesting to our own Government the propriety of entering into all the arrangements requisite for giving practical effect to this proposal.

We need not add that the results of cheaper postal intercourse, say not exceeding one penny, would become apparent in social, commercial, and peaceful relations being more largely secured to both nations.

We have the honour to be, sir, your faithful and obedient servants.

The memorial was signed by the members for Edinburgh, Dublin, Glasgow, Manchester, Leeds, Sheffield, South Lancashire, Northumberland, Sussex, Stoke, Warrington, Boston, Huddersfield, Bradford, Halifax, Knarborough, Brighton, Bath, Taunton, Launceston, Newcastle-on-Tyne, Sunderland, Northampton, Frome, Stafford, Wigan, Ayr, Paisley, Dundee, Greenock, Carmarthen, Kildare, King's County, Sligo, Wexford, Wicklow, Waterford, Longford, Ennis, Limerick, Bandon, and Portarlington. If there had been time to apply to every member of the House of Commons, there is the strongest reason for believing that not a single signature would have been withheld.

EXECUTION AT BOSTON.—Priscilla Biggadyke, who was convicted at the late Lincoln assizes of the murder of her husband, Richard Biggadyke, by poisoning, on the 30th of September, at Stickney, was executed on Monday morning, at Lincoln. Quarrels had arisen between the deceased and his wife, as he was jealous of a lodger named Proctor. On the 30th of September the deceased went to his work (sinking a well), and when he returned in the evening he was in his usual excellent health. He took a hearty meal of mutton, shortcake (made by the prisoner), and tea. He then lighted his pipe and sat down by the fire, but in the course of ten minutes he was seized with sickness and purging, which continued to increase in violence all through the night until the morning, when he died. A post-mortem examination, by Professor Taylor, showed large quantities of arsenic. It was proved at the trial that the convict had been in possession of arsenic prior to the death of her husband. The convict was executed in the private manner prescribed by law. She made no confession, although exhorted to do so if she were guilty. She was assisted up to the platform, and placed on the trap-door. When the rope was being affixed she stood firm without assistance. The cap was drawn over her face, and she then exclaimed, "All my troubles are over"; then, suddenly, "Shame; you're not going to hang me!" "Surely my troubles are over." As the clock struck nine the bolt was drawn, and after struggling violently for at least three minutes, the wretched woman's life came to an end.—The Governor of Taunton Gaol has received a communication to the effect that the prisoner Robert Sweet—convicted with Bisgrove for the murder of a navvy at Wells—is respited during her Majesty's pleasure. Sweet received the intelligence with great calmness. Bisgrove will be executed by Calcraft on Monday next within the walls of the prison.

A young Cincinnati dentist having been introduced to a fashionable beauty, gracefully opened the conversation by saying, "Miss —, I hope I may consider that we are not entirely unacquainted. I had the pleasure of pulling a tooth for your father only a short time ago."

Literature.

THE UNITY AND CONTINUITY OF SCRIPTURE.*

"If one could be assured that the English Testament were made perfectly accurate, one might be perfectly content never to open a Greek Testament again." So wrote Mr. Matthew Arnold a short time ago in a connection, which showed how necessary it is for the calm, critical mind now and again to refresh itself by contact with a common spiritual consciousness—a common belief—upon which, in seasons of peculiar difficulty, it may fall back. Mr. Arnold's words are typical of the divided, nay, almost despairing, temper that permeates cultured Christendom at the present moment. It hankers after repose in an external unity, and is yet continually asserting an austere intellectual individualism which fortifies itself by textual criticism and analysis of separate parts, in which, however, it confesses that it finds no real satisfaction. This dividedness drives keen, over-sensitive minds, like J. H. Newman, to seek rest under the shelter of absolute authority; others, like Renan, it presses on hard till they fall over the edge of the perilous footing of criticism into the black abyss of flat atheism. Nothing, indeed, is more remarkable than this, that those who have most signally contributed to unsettling all the old religious foundations have been careful to keep open their lines of retreat upon the spiritual, while, however, they have largely ignored that common Christian consciousness, which as it has spontaneously grown around certain forms of facts may be presumed to have some correspondent reality in them. And in this lies the peculiar danger of modern rationalistic criticism; for it most unwarrantably confuses two separate spheres in the most insidious way. In disturbing the circle of facts on which the religious life rests, it threatens to reduce Christianity to a humanitarian philosophy, offering instead of these facts the merest ideas, sentiments, and make-believes, which in their last practical issue must so sap away and weaken the idea of union and common effort as to make a church or congregation, in the strict sense, impossible. Men like Newman largely neutralise their own influence through their tender, wistful, wavering reserves and continual unsettling accessions of doubt; others, like Strauss and Renan, are defeated by their ill-disguised materialism; those who influence men most deeply and leave troublous stings in mind and heart are the Ewalds and Colensos who never waver, and who, while they break the vessel, assert the presence of a spiritual odour lingering about the fragments, which thus let loose in air is too impalpable for the ordinary half-blunted sense of mankind. To the theologian—who cannot, in virtue of his very office, escape from contact with the critical sphere—there is only one way in which he can relieve himself from the despair which will inevitably overtake him if he abandons himself to its attractions.

That a book like Mr. Westcott's History of the English Bible should suggest such thoughts as these is surely significant. Mr. Westcott did good service to the Christian Church by his History of the Canon. He is one of the most liberal and cultured thinkers in the Church of England, sound withal, and, we may say, is looked up to with respect by all parties. Nor does he limit himself to the barren track of ecclesiastical study. His eyes are open to mental phenomena on many sides. He has studied Comtism, and has written some excellent things about it, showing wherein it is defective, and where, having been compelled to borrow from Christianity, it holds in solution some truths which are human and lasting; and his essays on this subject have no doubt had their own effect with Comte's followers in this country. Yet what could a Comtist say of this despairing confession, indicating as it does a man whose culture and critical determinations have combined to almost blind him to the true meaning and import of that peculiar something without which, if a genuine Christian Church can be said to exist, it certainly cannot be said to have vigour or purchase on the world:

"One question in connection with the Authorised Version I have purposely neglected. It seemed useless to discuss its revision. The revision of the original texts must precede the revision of the translation, and the

time for this, even in the New Testament, has not yet fully come."—Preface, p. ix.

Either the revision of the Authorised Version is of great and pressing importance to the Christian Church in England, or else Criticism in the person of Mr. Westcott at once magnifies the evils it anticipates, and looks to the wrong quarter for cure.

Mr. Westcott writes as above in face of the history of the English Bible, and the very peculiar fact, which also has due place and vantage accorded to it in his text, that this Version of ours is the gradual growth of a kind of common Christian consciousness, always quickened more and more as new facts rose above the horizon, and shed fresh light upon it. And is this spirit now dead? or has it so declined that nothing need at the present moment be expected from it? Has criticism summoned up such gigantic difficulties and contradictions that it shrinks away, afraid to meet and recognise them till criticism may perchance confute and stultify itself with the advent of fresh facts? Has it now no power to assimilate the sap that may lie in the dry roots which history and criticism are constantly upturning in distant fields?

Another great thinker who did much to bring the light of research to bear upon the text of the Scriptures—to educe its hidden beauties and relations, and bring out fresh and delicate contrasts of tint and colour—was of the same opinion as Mr. Westcott with respect to the fact, though it seems to us he entertained much clearer opinions and had a much livelier belief in the continual presence of the Spirit of God in the true Christian Church on earth. Bunsen would certainly have been less misunderstood had his interpreters and professed followers always shown themselves fully alive to what is really the leading idea of his system. Stated shortly, it is simply this, that the true Church does not consist in the schools or in the priesthood, but in the quickened spiritual perceptions of the common Christian community, and that Biblical criticism can only relieve itself from its purely scientific character and cease to pursue its own distinct and special and narrow course when, coming into harmony with the *Gemeinde*, or congregation of Christian souls, it disinterestedly seeks to range all facts in their true place around the central fact of Christ's life, and thus consecrating itself, pursues its object freely in face of the congregation or spiritual community, *by its aid and for its benefit*. In this spirit—whatever may be said of specific dogmas—Bunsen wrote his *Bibel-Werk* and patiently compiled his Liturgies, and certainly it is sufficient to definitively mark him off from many of those who profess to build on his foundations. His idea of the spiritual community gives the only nexus possible between the critical spirit and the religious life, else mutually exclusive and irreconcilable; and he thus justifies in his criticism the fact which his biographer so clearly enounces in his own words that till he saw Christ as the centre of all history, he had failed to find a true standpoint from which to contemplate heathen history or indeed any of the facts of the universe.

Now Mr. Westcott's words—almost unconscious as they are—seem to us to hint at, if not to show, the special danger under which the properly clerical spirit in these days rests, when it is forced to take its place between the exacting demands of culture on the one hand, and tradition on the other. The last thing that occurs to it is to boldly assert the right of a common Christian spirit, and hence there comes over it a kind of silent, almost helpless, despair that saps all energy. How eloquently Mr. Westcott records the strange passages and sad conflicts of circumstance out of which our version grew. Under his hand the past becomes a veritable romance! Take this, for instance, of the opening of Queen Elizabeth's reign:

"The concessions made at this time fell in with the general desire of the people. This was shown in a characteristic manner during the progress of the Queen from the Tower to Westminster on her accession to the throne. Various symbolic greetings were devised to welcome her on the way; and one above all seems to have attracted popular interest. At the 'Little Conduit, in Cheape,' a pageant was prepared, and it was told her Grace that there was placed Time. 'Time?' quoth she, 'and Time hath brought me hither.' And with Time, also, was Truth, the daughter of Time, who held a book in her hand, upon the which was written, 'Verbum Veritatis, the Word of Truth'—the Bible in English—which she delivered to the Queen. But she, as soon as she had received the book, kissed it, and with both her hands held up the same, and so laid it upon her breast with great thanks to the city therefor." P. 139.

Old facts by a touch receive fresh life, and a little bit of humour is not passed over lightly, as witness p. 56. And yet to Mr. Westcott's eye a dusty shadow rises up out of the present noisy stir and clash of opinions, and sadly overcasts all the future. How different the tone and temper in which Dean Alford approaches the task of revision!

"My object," he writes, "has been to point out some of the less obvious defects of our beautiful, and for the most part faithful, version. In the revision which is coming these ought not to escape attention. But the effect of that revision ought not to be, and I am persuaded will not be, to break up the character of our present version, or in any way mar its simplicity and its melody. It is deservedly dear to Englishmen, and there is not one Greek scholar amongst us who would desire to make a new version, which should attempt to supersede it. . . . Many expressions have survived all through the six versions; indeed, the great groundwork of all is the same. So that our present Bible, in the main, is far older than the date of its authorisation. This last, in fact, only sanctioned one of a series of revisions, of which it is now high time that another should be undertaken."

We prefer the hopeful to the despairing and properly-clerical temper—the one is far more than the other kindred with that grand Reformation spirit which did so much to perfect our version.

And here, too, we find what is in our opinion the true key to the unity and continuity of the Scriptures. Dean Stanley, who happily learned from Bunsen as much as has saved him from the worst results of the Ewaldian criticism, thus indicates it in his "Jewish Church":

"The desire to find in all parts of the Old Testament allegories or types of the New has been pushed to such an excess that many students turn away from this side of the history in disgust. But there is a continuity of character running through the career of the chosen people which cannot be disputed, and on this, the true historical basis of 'types'—which is, in fact, only the Greek word for 'likenesses'—I have not scrupled to dwell. Throughout I have sought to recognise the identity of purpose—the constant gravitation towards the greatest of all events—which, under any hypothesis, must furnish the main interest of the history of Israel."

Lord Hatherley and Mr. Blunt agree in finding a threefold unity in Scripture—an historical, a moral, and a spiritual unity. Only the first of these can criticism, as criticism, in the least affect. It can only approach the others through first doing obeisance to the spiritual consciousness of Christendom, and joining hands with it, as Bunsen has said. That the spiritual sense of mankind has, through so many centuries, found in these books a unity and continuity, is proof sufficient that some essential spiritual basis underlies them like an articulated backbone, intimately connecting part with part. And this spiritual consciousness is as much a fact of history as anything with which criticism can deal; so that that is a false and one-sided criticism which essentially ignores it, and yet tries to reserve a certain sentimental spirit ground into which it can retire. Lord Hatherley's work, it is true, would most likely meet with short quarter from the destructive critics. It is probably because of this that the author is so careful in his preface to warn us that the object of his work is merely devotional. Yet it is in reality far more than this. It has a genuine historical and critical basis, inasmuch as it traces out and sets down in clearer order the separate facts, out of which, as out of living roots, this great and crowning fact of a common spiritual consciousness has grown, and on which it rests, assimilating fresh sap from all the facts that have emerged in the course of history. Lord Hatherley himself beautifully expresses this idea in his closing paragraphs, of which we must give the latter sentences—

"If there be one characteristic of the Bible by which it may be most briefly contrasted with every other work intended to affect the lives and conduct of men, it is this: that it is historically, not argumentatively, didactic. It does not merely tell men what they ought to be and leave them there, but teaches them how and for what purpose they were created; it tells them also historically that they have hopelessly fallen from that condition; it tells them historically that they could only be restored by one standing outside their corruption, yet partaking of their essence, that such a One could only be found in God Himself; and, historically also, that such a Saviour has appeared, has lived as man, has suffered in agony of body and spirit the full penalty of man's fall; and further historically also, that he, our Redeemer, has risen from the grave and ascended into heaven, and poured down on us the blessings of the Holy Spirit. Christianity is thus for ever to be an historical, and not merely a philosophical doctrine. It is for ever to be embodied in living spirits, their life derived from that of their Head, and forming one great continuous historical whole, even the Church Catholic, marching forward in one continuous march, as militant on earth to the triumphant and eternal glory of their abode in heaven."

Both these books are of great value. On several points relating to texts and to earlier versions, Mr. Blunt supplements Mr. Westcott; while Lord Hatherley's work, although it professes to be merely devotional, has brought together, and by the most judicious arrangement presents in little compass, the salient points at which the Old and New Testaments unmistakably meet and interpret each other. No more valuable Christian manual than this of Lord Hatherley's has yet been published in England, or one better fitted to neutralise the agitation and perplexity inevitable from the false position Biblical criticism has recently assumed. To many it will prove a true "Aid to Faith."

* A General View of the History of the English Bible. By BROOKE F. WESTCOTT, B.D. Macmillan and Co.

The Continuity of Scripture. By WILLIAM PAGE WOOD, Vice-Chancellor (Lord Hatherley). John Murray.

A Key to the Knowledge and Use of the Holy Bible. By J. H. BLUNT, M.A. Rivington.

JOHN JAMES AUDUBON.*

How well do we recollect the first time that we saw Audubon's marvellous work, "The Birds of North America"! As we turned over its pages time and all external circumstances were forgotten. Hour after hour passed away, persons came and went,—but still we stood, with those gigantic folios before us, as thoroughly entranced as if Titania and all her fairies had exercised their powers upon us. That was many years ago, but the memories of the book, and of the man who made it, have since been to us amongst the pleasantest recollections of life. And, therefore, when this "Life and Adventures" came into our hands we seized it with a more than ordinary avidity, and devoured it much as in our youth we devoured the great pictures.

Most persons who may chance to take up this life of one of the most remarkable of men will, we fancy, do as we did, not put it down until they have finished it. As a record of personal struggles against almost insuperable difficulties, as an exhibition of character, and as a book of adventure, it has few equals. All that one wishes is that it were about double the length that it is. Mr. Buchanan tells us that of the materials confided to his care only about one-fifth is found in this work. No doubt the editor has done his work to the best of his ability, but this is not the only instance where Mr. Buchanan's judgment has erred. A good poet is not necessarily a good biographer, and Mr. Buchanan is not merely not a good, he is an extremely careless and unskilful biographer. Happily, nearly all the contents of this work were written by Audubon himself; but the editor's joinery-work is sometimes of the very worst description. However, if Mr. Buchanan had not done what he has done, perhaps we should not have had any book at all, and so we thank him, and will say, in customary language, that the public are indebted to him. But the Life of Audubon has yet to be written,—this is merely a collection of some of the best fragments of the life.

Audubon was the child of French parents of some rank, and was born in Louisiana in 17—. We cannot tell more than this, for Mr. Buchanan has apparently a supreme contempt for dates. Excepting in two or three instances, we have not the slightest notion of Audubon's age at any period of the adventures which are recorded in this book. He may have been thirty, forty, or fifty, for anything that we know, as we read, only in the last chapter we have an indication that in 1843 he had reached nearly his seventieth year; but what was the exact year in which he was born, or what was his age when he died, or his age at any period, we have found it impossible to discover. He seems to have taken to natural history from a child, and all the rigid education which his father gave him to fit him for the public service of the French Empire utterly failed of its purpose. He was a "child of nature." When young he was put to business, but gave it up. Two or three times subsequently in his life he engaged in business transactions with a view to make a living, but only succeeded in losing money, which, although he was left with a moderate fortune, he did so well, that at last he was left with nothing. This was after his marriage with his admirable English wife, Lucy Bakewell, who survives him still, and for whose benefit this biography is published.

Audubon was a remarkable man in personal appearance as well as in natural ability and acquirements all through his life. The portraits that are prefixed to this work give you the impression of a resolute, eager, enterprising character. His figure was tall and handsome, his manner charming, his face full of expression, his eyes as beautiful as the most beautiful girl's, and his looks—of which he was so proud—flowing about his shoulders in wavy ringlets which any young lady might envy. This is his sketch of himself when he was young; we cannot say how young, but probably somewhere between seventeen and twenty-one. He was now living, his own master, at Mill Grove, one of his father's estates:—

"I had no vices; but was thoughtless, pensive, loving, fond of shooting, fishing, and riding, and had a passion for raising all sorts of fowls, which sources of interest and amusement fully occupied my time. It was one of my fancies to be ridiculously fond of dress, to hunt in black satin breeches, wear pumps when shooting, and dress in the finest ruffled shirts I could obtain from France."

He adds:—

"I ate no butcher's meat, lived chiefly on fruits, vegetables, and fish, and never drank a glass of spirits or wine until my wedding-day. To this I attribute my continued good health, endurance, and an iron constitu-

tion. All this while I was as fair and rosy as a girl, strong as any one of my age and sex could be, and as active and agile as a buck. And why, have I often thought, should I not have kept to this delicious mode of living?"

At this time Audubon was sketching birds in pencil, crayon, paint, anything, and studying their habits. After his marriage, in 1810, and when he was in business at Louisville, Alexander Wilson, the great Scottish naturalist, called upon him to ask him to subscribe to his work. Audubon had, up to that time, never heard of him. He did not subscribe, but showed him his own drawings, which so surprised Wilson, that he told him he had not the most distant idea that any other individual than himself had been engaged in forming such a collection. Audubon lent the Scotchman some of his drawings, procured him many new birds, took him to hunt, and shoot, entertained him, and was rewarded by seeing in Wilson's work, when it was published, this characteristic notice:—

"I bade adieu to Louisville, to which place I had four letters of recommendation, and was taught to expect much of everything there; but neither received one act of civility from those to whom I was recommended, one subscriber, nor one new bird, though I delivered my letters, ransacked the woods repeatedly, and visited all the characters likely to subscribe. Science or literature has not one friend in this place."

Poor Wilson! Disappointment, jealousy, and penury, soured him even to untruthfulness and ingratitude. Audubon repays him, in his own works, by the warmest encomium of his claims and his services.

Failing in every attempt at business, and having lost or been cheated out of all his money, Audubon began to make painting a profession. He kept his wife and family for some time on portrait and sketching, always, however, giving his spare time to his beloved birds. His life at this period was a singular one. Now he was in the woods hunting; then he started on an expedition to paint, exchanging portraits, executed on the spot, for boots, living—anything that was useful. In the course of his wanderings, he went to Philadelphia, when he was introduced to Prince Napoleon of Canino, who, after seeing his drawings, advised him to go to Europe and publish them. He then first thought of bringing out a book, and, as soon as he could, came to England. This was in 1826. He was well received and most hospitably entertained in Liverpool, where the Rathbones, Mr. Roscoe, Lord Stanley, and others, gave him great encouragement. Lord Stanley (the present Earl of Derby) spent five hours in looking through his drawings. Then he went to Edinburgh, where he met Jamieson, Jardine, Brewster, Combe, Sir Walter Scott, Jeffrey, Sydney Smith, and all the brilliant society of that brilliant period of Scottish literary life. Here he was fitted by every one. It was now decided that he should bring out his works in parts, the whole to be published in eight years, and the total price to be a hundred and eighty guineas. But how was the expense to be met? and how was he to live while it was being published? Audubon, happily, never anticipated future sorrows or difficulties, or he might have been appalled at the prospect before him. He exhibited the original drawings of his birds, and made some hundred or two pounds, and then painted and made more money; but what was his real condition at this time is now only, for the first time, made known. He came to London, and saw, amongst others, Sir Thomas Lawrence. Lawrence called upon him, and this is what afterwards took place:—

"Sir Thomas afterwards paid me three visits: two at my boarding-house and one at Mr. Havill's, my engraver, and I will tell you something of each of them, to show the kindness of his heart. It was nine in the morning the first time he called. He looked at some of my drawings of quadrupeds and birds, both finished and unfinished. He said nothing of their value, but asked me particularly of the prices that I put upon them. I mentioned the price of several in order, and to my surprise he said he would bring me a few purchasers that very day if I would remain at home. This I promised, and he left me very greatly relieved. In about two hours he returned with two gentlemen, to whom he did not introduce me, but who were pleased with my work, and one purchased the 'Otter Caught in a Trap,' for which he gave me twenty pounds sterling, and the other 'A Group of Common Rabbits' for fifteen sovereigns. I took the pictures to the carriage which stood at the door, and they departed, leaving me more amazed than I had been by their coming. The second visit was much of the same nature, differing, however, chiefly in the number of persons he brought with him, which was three instead of two, each one of whom purchased a picture at seven, ten, and thirty-five pounds respectively. And, as before, the party and pictures left together in a splendid carriage with liveried footmen. I longed to know their names, but as Sir Thomas was silent respecting them, I imitated his reticence in restraining my curiosity, and remained in mute astonishment."

Audubon afterwards adds,—

"Without the sale of these pictures I was a bankrupt before my work was scarcely begun, and in two days more I should have seen all my hopes of the publication blasted; for Mr. Havill (the engraver) had already called to say that on Saturday I must pay him sixty

pounds. I was not only not worth a penny, but had actually borrowed five pounds a few days before to purchase materials for my pictures. But these pictures which Sir Thomas sold for me enabled me to pay my borrowed money, and to appear full-handed when Mr. Havill called. Thus I passed the Rubicon! At that time I painted all day, and sold my work during the dusky hours of the evening, as I walked through the Strand and other streets where the Jews reigned,—popping in and out of Jew shops or any others, and never refusing offers made me for the pictures I carried quite fresh from the easel."

So the work was launched. With a specimen first part he went to Paris, where Ouvier, before the Academy of Sciences, pronounced it to be "the most magnificent monument which has yet been erected to ornithology"; then back to London; then over to America to paint again; and so on for almost the remainder of his long and laborious life; now living for weeks in the swamps of Florida, then in the prairies, then for months in "icy Labrador"; working, travelling, painting, night and day, so long as he could complete his great work. That done, he finally settled in New York with his wife and children. He died there, after some years of comparative blindness and of utter decay of his great intellect, in the year 1851, when he must have been getting on for eighty years of age.

This book does not, as we intimated, do full justice to its subject. Mr. Buchanan apparently neither knows nor cares anything about ornithology. He has put the manuscripts together as a piece of ordinary book drudgery, and that is all that he has done. He does not even tell the reader anything whatever himself about Audubon's books, although they are books that one person in ten thousand is not likely ever to see. Nor does he, we think, do full justice to the man Audubon. He says that his vanity, selfishness, and flightiness are palpable on every page of the diary. Hundreds of these diary pages are printed here, and we do not see any of these qualities in such extraordinary proportions. We see, on the contrary, a somewhat vain it may be, but unselfish, generous, enthusiastic man, affectionate and loving, with all other moral qualities that commanded for him his great success. But, the editor notwithstanding, the book is one of the most interesting that we have ever read.

GRANT DUFF ON FOREIGN POLITICS.*

Mr. Grant Duff, in becoming the instructor as well as the representative of his constituents, and in selecting for his topic the wide and unfamiliar subject of foreign politics, has discharged a most valuable and important function, and one which but few of his fellow-legislators could have performed with equal efficiency. Unfortunately both electors and elected know far too little of the real condition of the world outside this little island, and are, in truth, rather inclined to glory in their Philistine ignorance of the character and aims of the statesmen who are shaping the policy of other nations, of the forces that are at work among various peoples of the world, and are determining their attitude to each and to ourselves, and of the probable course of events even in the immediate future. Hence, when they are roused by some great catastrophe,—a dynastic revolution, a collision between our policy and that of some foreign power, or a war in which we are more or less directly interested—an American rebellion, a Schleswig-Holstein difficulty, a battle of Sadowa, a Cretan insurrection, or a Spanish revolution—they are compelled to trust to the representations of some newspaper correspondent, writing probably under the influence of some strong prejudice, and very frequently led to adopt the most erroneous, and in their result mischievous, conclusions. It is astonishing to find how rare are really intelligent views on such questions even among educated men; how many of those who attempt to discuss them simply retail the ideas picked up in a hasty perusal of the *Times* or the *Telegraph*; how few are able to justify the sympathies they may avow in any particular case by reasons which will bear the test of the slightest examination. Of the disastrous consequences of this ignorance, and of the spirit of insular self-conceit to which it may be largely traced, we have evidence sufficient of late years. A better understanding of the Turkish question would probably have saved us from the popular *furor* which hurried on the Crimean war, and the multitude of evils which it entailed directly in the wicked waste of the national blood and treasure, and indirectly in the revival of the war-spirit, the establishment of the Palmerston régime, with all its demoralising results, and the arrest of the cause of progress and economy.

* A Political Survey. By MOUNTBATTEN H. GRANT DUFF. Edinburgh: Edmonstone and Douglas.

* The Life and Adventures of John James Audubon, the Naturalist. Edited, from Materials supplied by his Widow, by ROBERT BUCHANAN. Sampson Low, Son, and Marston.

It is still more certain that if the policy of the United States had been more clearly and intelligently judged, and the resources of the Government more fairly estimated, the middle class, at all events, would never have given so much sympathy to the South, and we might have been saved from that irritation of feeling which has wrought no little mischief, and which might easily have led to a war as wicked, as destructive, as suicidal, and as fatal to the best hopes of the friends of freedom and humanity as the world has ever seen. More knowledge on all points of foreign policy we feel to be an imperative necessity for our electoral bodies, and Mr. Grant Duff deserves our thanks for seeking thus to enlighten his own constituents, and through them the country at large. The pressure of electioneering work, indeed, prevented the delivery of these addresses, for though, happily, the electors of Elgin did not need much instruction on domestic questions—for the staunch Protestants of the North did not need to be convinced that their Protestantism has an inherent strength independent of Parliamentary enactments and national endowments—yet it was impossible amid the excitement of the recent struggle to secure an opportunity for the discussion of the important topics here treated. We have no doubt, however, that Mr. Grant Duff's own friends will be pleased to have his views put before them in this permanent form, and we are sure that every one who desires really to understand the politics of the world, and the tendency of the various movements going on among the nations, will feel that he owes very much to the very honest and competent guide who here undertakes to supply him with information necessary to the formation of an intelligent judgment.

Mr. Grant Duff has long been felt to be one of the most promising among our Liberal politicians, not without some faults that marred his talents, but still a man of real power, of great independence, and of broad views, who must take a leading position in his party. This book sustains the most favourable opinion that has been formed of his abilities, while there are few, if any, of the faults which we have sometimes found in his Parliamentary speeches. Though there is great fulness of information, there is not that assumption of superior wisdom which often annoys even those who agree with him. There is that "light" by which all his utterances are distinguished, and with it is combined more of "sweetness" than we are accustomed to find in them. His style is often sharp and incisive, but there is in it nothing that can irritate the most sensitive, and though his judgment is expressed with great distinctness when questions of principle are concerned, or where there are sufficient materials on which to base any forecasting of the future, yet there is nothing of the oracular; while on many subjects he speaks with considerable diffidence, and, content with stating facts, leaves his readers to draw their own inferences. Instead of anything like self-assertion, he is always careful to indicate the authorities on whose statements he rests, and, in fact, generally quotes their words rather than employ his own. But what pleases us most in the book is the cosmopolitan spirit in which it was written, the absence of those petty international jealousies, the evil consequences of which may be traced in every page of history, the readiness with which signs of progress are welcomed wherever found. With a mind remarkably free from prejudice, he forms an accurate and sound estimate of the political situation in general, exhibiting both in the results he reaches and the reasonings by which they are sustained a judicial temper of mind and a general capacity for rendering important and statesmanlike services to his country.

Looking at the questions of special interest at the moment, we find that Mr. Duff thinks that the question of war between Prussia and France must depend mainly on the temper of the French people. Prussia, he holds with M. Guizot, is an *ambitious Power*, not a *revolutionary Power*. It has its own aims, but those aims do not include a disturbance of the existing order of things in Europe. If France will suffer it to do its own work, to expand within its own limits, to consolidate the unity of Germany, that is the utmost it desires. With it German unity is the end, not the means to prepare for aggression on peaceful neighbours. "It is not dominated by those indefinite longings and 'passions which' hurl a people out of its 'natural sphere' and send it like a meteor 'through the world, destroying everything 'which stands in its way. The ambition of 'Prussia is an ambition bounded by the 'limits of Germany.' Unfortunately, the spirit of France is so diametrically opposite that it finds it hard to understand the existence of such a temper in another people. Fond of

glory and territorial power, looking to external growth rather than to internal consolidation, it fancies that other nations must be actuated by the same motives, and finds in the presence of a powerful Germany on its frontier a constant source of irritation and menace of danger. To this feeling some of its most popular writers, among whom Prevost-Paradol is conspicuous, are continually ministering, adding perpetual fuel to a fire which already burns too fiercely. Our author's condemnation of this brilliant essayist is not more severe than just. "The 'last chapter of his recent work, 'La France 'Nouvelle,' is a compendium of everything 'that a wise Frenchman should not think about 'in foreign politics. It would be difficult to point 'to any piece of writing more calculated to do 'mischief by irritating the self-love of a proud 'and susceptible people. If we are to choose 'between the foreign policy of this *quasi*- 'Liberal manifesto and the foreign policy of 'the Imperial Government, we cannot have a 'moment's hesitation in thanking heaven that 'the grip of a power which has hitherto proved 'irresistible is at the throat of all those who 'sit at the feet of M. Thiers." Here is the real danger. It can hardly be thought that the Emperor wishes war, but writers and politicians of the *quasi*-Liberal school, in combination with military men thirsting for activity and distinction, may force it on, and "what the ambition, 'not of Prussia, but of Germany, might 'become, if forced to defend itself against 'France," is a point which it would not be easy to determine. The difficulties which the false and selfish policy of Napoleon has prepared for himself in another direction are well set forth in a pithy and pregnant sentence relative to the Pope's proposal of an *Oecumenical Council*: "Are the French troops really going to be used 'to make possible an assembly which will be 'gathered together for the express purpose of 'damning modern civilisation in general, and 'the principles of 1789 in particular? If so, 'the humour of the spectacle will transcend 'anything that Europe has yet seen."

Those who wish to understand the relations between Turkey and her semi-dependent European provinces, to know something of the various questions that are continually cropping up relative to Bulgaria and Roumania and Greece, and to perceive how difficult it is to arrive at a satisfactory solution of any of them, cannot do better than read Mr. Grant Duff's condensed but comprehensive statement of the points at issue, which is all the more valuable from the absence of any strong leanings towards any of the parties interested in the strife that is continually being waged in relation to the Ottoman power. He points out very distinctly the difference between the feelings of the Bulgarians and those of the other Christian provinces towards the Porte, and quotes from an able writer in the *Pall Mall Gazette*, indicating how much the growing loyalty of the former, who fully comprehend that the wreck of the Empire would simply throw them "headlong 'into the gulf of Russism" may affect the future of the Ottoman power in Europe. With equal discrimination and truthfulness does he point out the danger of the Christian populations in Asiatic Turkey, already exposed in some quarters to persecution and violence from the people who do not share the tolerant spirit of the Government, if the Turks should be expelled from Europe.

"The most bitter enemies of Turkish domination in Europe are content to leave Western Asia in the hands of its present rulers, and sometimes, I think, in their zeal for cutting by war a knot, which time alone can unravel, forget what might be the result to Christians in the neighbouring continent of pressing too hard on Muslims on the western side of the Hellespont. Mr. Sandison, our consul at Brussa, makes, in a report to Lord Lyons, dated Brussa, April 18th, 1867, the following very judicious remarks upon this subject:—'A Turkish functionary of some rank from Constantinople, lately speaking to me on the subject, observed, 'If things come to that pass that we are to be attacked with the design of driving us out of Europe, we shall certainly make a hard fight for it, and may be beforehand with our domestic enemies among the Christians.' The same feeling pervades, no doubt, the mass of his people, though some of them avow a desire for any change of masters, in the hope it may better their condition."

"But before the idea can be realised of transferring the seat of Turkish dominion to the Asiatic side of the Bosphorus, there is peril of scenes of bloodshed taking place, such as the world has rarely witnessed. Nor would this peril be confined to the European side, but when religious and national enmities are inflamed to the utmost, combined with the passion for vengeance, it might fall alike on the Christian races interspersed in Asia Minor. The sound of the human voice can be heard from the opposite shores of the Bosphorus, and the passage across the narrow strait need only occupy a few minutes. Numbers of Christians, including Europeans, are also settled along the eastern shore, and their position would become serious were the two shores to be placed under different rule. Or how far inland, or where in Asia, could be drawn a separate boundary line?"

The position held by Mr. Grant Duff in the new Government gives a peculiar interest to his

views on all Indian questions, and we have therefore special pleasure in quoting his far-seeing, liberal, and at the same time sagacious remarks as to the position of Russia in relation to our Eastern Empire. After showing that no amount of precaution can altogether relieve us from anxiety, if Russia be hostile, he adds:—

"But there is another way of looking at the whole matter. Is it quite so sure that Russia must be always hostile to this country? Is it not possible that there may come a time when we shall understand each other in Asia, and strengthen each other's hands? Many a day must pass before Bokhara becomes a bed of roses for any Christian ruler; and if Russia can trouble us, we can assuredly return the compliment. It would be very premature to do anything at present; but I cannot help thinking that the day may come when we may hear of a co-operative policy in Central Asia, as we have heard already of a co-operative policy at Peking."

"After all, what is this Russia, of which we are afraid? Is not, perhaps, the old Russia, the Russia of Nicholas, dying slowly before our eyes?"

"The most impossible things realise themselves with us with an incredible rapidity. Changes which, by their importance, are equivalent to revolutions, are accomplished without being perceived in Europe. These are the words of a Russian, and never were truer words spoken. To go on speculating about the Russia of the future as if she were the Russia which we have hitherto known, is to lose our labour. The giant, who lay pinioned till 1861, is beginning to awake; and what he may do when he is thoroughly awake, who will venture to prophesy? All I can say is, it will be very odd if he does exactly what a Court, influenced more by German than by Russian tradition, has been doing for more than fifty years. The Russia of to-day is the region of the unexpected, and anything may happen at any moment."

"These and many other considerations I might urge, not with a view of 'speaking peace when there is no peace,' but of discouraging any rash or excited acts and words in this grave matter; but let the worst come to the worst, what has happened could not have been prevented; and for the future we have only to trust, so far as I can see, to those measures which I have suggested. This is emphatically one of the instances in which cure is better than prevention. If we follow the much-enslaved policy of 'masterly inaction,' I do not believe that we shall ever have our internal difficulties much increased by the neighbourhood of Russia; still less do I believe that we shall ever have to face a Russian invader; and if we have, the very physical conformation of India should give us comfort. 'There are graves enough,' it was truly said a quarter of a century ago, 'on the Indus and in the Punjab for any number of Russians whom Nicholas can bring into the field,' but behind the Indus and the Punjab we have line after line of increasingly defensible territory, and behind all the sea, which is, after all, the true basis of our strength in those far-off countries."

BRIEF NOTICES.

The Irish Church and the Liberal Policy. Speeches by the Rev. JOHN CONGREVE, Rector of Tooting Graveney. (Simpkin and Co., W. Ridgway, &c.). Mr. Congreve's name is honourably associated with the triumph of Liberal principles at the late Parliamentary election. He is one of the foremost of a band of English clergymen who in the hour of crisis have stood forward to protect the honour and purity of their Church against the folly and blindness of the bishops and the majority of the clergy. The battle of the Irish Church has yet to be fought in many constituencies, especially in those where the influence of the clergyman and the squire are combined for the defence of "Church and Queen," and there can be little doubt that all the ground which can be gained by "Liberationists" during the next few years in fighting this battle will by so much lessen the distance between them and the realisation of their hopes in reference to the whole question of establishments. Mr. Congreve is well qualified to educate his brethren in this matter, and we cannot suggest a better method by which to approach Churchmen, whether clerical or lay, who are open to conviction, than by presenting them with this pamphlet. Particularly serviceable, coming from the pen of a clergyman, is the distinction drawn between the dissolution of the union between Church and State and the abandonment of personal religion by our rulers and statesmen. Referring to Mr. Disraeli's sophistical address, he says:—

"If Mr. Disraeli means to say that rulers should be impressed with the responsibility which religion imposes in the exercise of power and authority, that they should be controlled and guided by religious principles, all of us would agree with him. But if he means, as he perhaps wishes his unreflecting followers to understand him to mean, that the union of Church and State and religion are the same thing, and that if you sever this tie then our rulers and statesmen are sure to feel themselves free from the responsibility and control of religion—then the Prime Minister writes nonsense; and he would have done well to remember that there was a time when the English nation was ruled by men of deep religious feeling—when the character of the Government was not lowered, but exalted—when society was not degraded, but raised and purified—and the name of England was loved and respected abroad; and that *that* was a time when the tie between Church and State was severed, and the champions, if not the founders, of that religious body who call themselves 'Independents,' were in power, and the rulers were the Puritan Oliver Cromwell and his immortal secretary, John Milton. Against any insinuation that religion is so necessarily involved in, and connected with, the union of Church and State, that if the union be destroyed religion will fall, it becomes every Christian minister loudly to protest. The two things are totally distinct; and it is not quite candid in Mr. Disraeli to have mixed up the one with the other as he has done."

Moveable and Immoveable Things. A Sermon preached in City-road Chapel, Bristol, at the Autumnal Session of the Baptist Union, October 15, 1868. By the Rev. W. P. ROSEVEAR. (Elliot Stock, 62, Paternoster-row, London.) We wish to call attention to the sermon whose title stands at the head of this notice. It is a capital sermon, possessing both religious and literary merit in a high degree. It would be remarkable for the vein of poetical illustration which runs through it, but it is still more remarkable for the spirit of deep piety by which it is animated. It is a sermon for the times, not only because it touches upon the questions which engage public interest at the present, but also because it stimulates the thought and feeling which may make present events fruitful of permanent good. No one can read it without being stirred to increased fidelity and high endeavour. Therefore we recommend our readers to buy and peruse it—its price is only two-pence—being confident that it will warm their hearts and strengthen their best resolutions. There is one idea pervading the whole, viz., that personal religion is the great end to which all ecclesiastical and theological changes are properly subservient, and that, therefore the cultivation of such religion should distinguish our connection with these changes, and form the ground of our hope with regard to them. In developing this idea no loose generalities are resorted to, but a clear and firm faith in Christ as the true source of a religious life is emphatically exhibited. We will extract one passage merely as a specimen of Mr. Rosevear's style of treatment—

"There appears to me to be a close analogy between personal religion on the one side and 'the things that are made'—systems of error and sin—on the other, and the old, old battle fought upon this planet before the creation of man between the sunbeam and the ice mountains. Professor Tyndal in one of his works called up in imagination the ice-world which once covered the Alps and Europe. The dark mass of ice was strong, but the bright beam of light was stronger. The sunbeam grew in intensity; forced its silent way inward upon the heart of the ice-world; shook it with a movement it could not resist; broke it up; hurled it thundering down into the vales, and from thence away in swift-flowing rivers to the sea. Having thus cleared the vales, lifting them up as it were out of their sepulchres of ice, it shone on upon them in the golden day till they became green and fruitful—the place of flowers and vines—one of the fairest spots, the gem of the earth. And so, in like manner, the beam of light from Christ's life in the Christian man, is now forcing its silent way in upon the ice-like systems of evil which cover the world, shaking them to their very centre, breaking them up, and hurling them down, part after part, into the abyss. And at length, 'the things that are made' being all removed by the light that lives, that light shall shine on in one unclouded and glorious day of grace. Warm with the light, and wet with the dew of Heaven, the human world shall then teem with the fruits of Divine holiness and love. The moral beauty of Christ's perfection shall be upon it, making it the very garden of the Lord—the Eden of the creation—the richest and brightest gem in the Creator's crown."—Page 18.

In the midst of the political agitation into which we are now thrown many of us need some assistance in staying our minds upon "immoveable things." Mr. Rosevear's sermon is eminently calculated to afford this help, and we are unaffectedly disposed to apply to it the saying, "A word spoken in due season, how good is it."

EXTRACTS.

THE NEW YEAR.

Once again the Old Year passes, but ere dawning lights the plain,
Or the morning star is risen, lo! the New Year comes again.
As a shadow on the waters, as a wind upon the grass,
Oh, the fleeting, flying years—how they pass! how they pass!
Yes, they pass, and we pass with them, for the tide of time is strong,
As it sweeps us from the places we have loved so well and long;
And we gaze upon the losses of our life, and sadly say,
"How the old beloved times pass away—pass away!"
Shall we ever vainly mourn with a trouble in our mind,
And a longing for the old scenes we have left so far behind?
And an eager wistful scanning of the present we have made,
Sighing sadly o'er its hopes, "How they fade—how they fade!"
There is snow upon the hedges, and there's ice upon the stream;
On the eaves the hanging icicles show grey in twilight's gleam;
Some crumpled leaves are freezing to the noon-thaw on the stone,
And the owl hoots through the forest all alone—all alone.
But see in the high heaven how the stars are shining fair,
Brilliant night lamps in blue vaulting, and the Power that placed them there
Has the measure and the meaning of all change within His sight,
And in pity for our darkness, gives us light—gives us light!
Yet a little, and the winters, with their bitter, biting cold—
Yet a little, and the swift years, ever changing new to old—

Both shall cease them. Then the patient, and the truthful, and the meek,
Shall possess what we in earth-life vainly seek—vainly seek.

Though the fig-tree shall not blossom, nor the vine with fruit be found;
Though the olive-tree be withered, and a famine blight the ground;
Though the flock and herds untended die upon the poisoned plains;
Yet the Great Eternal God, He remains—He remains.

He has told us of His kingdom in the heavens high above,
And we bless Him for His mercy, and we trust Him for His love;
And we look on, past our trial, to the place of Blissful Peace,
Where the new Eternal Life will not cease—will not cease.

—Leisure Hour.

SKATING TO CHURCH IN NORWAY.—"You will see a strange sight, I think, to-day," said my host, as we were preparing to set out to church, which was close by. And indeed it was a strange sight. Far off in the distance I could discern a number of objects moving swiftly down a mountain-slope—there were about thirty or forty, as far as I could make out in all. What they were I could not at first conceive, but presently they again came into view, and I could see that they were men, women, and children, of all ages and sizes, skating. It was Christening Sunday, and several of the women were carrying their infants on their backs in an ingeniously contrived kind of basket, without apparently suffering any inconvenience. In the far north, indeed, my host informed me, the Lapps, who are very skilful skaters, and punctilious in the discharge of their religious duties, bury their children in the snow outside the church, while they, the parents, attend the service. Do not start, reader! The reason is, that their cries might disturb the congregation; and it is far warmer for them underneath the snow, wrapped up in a pelts, or skin, than in the church. A trusty dog is stationed near them, to keep off the wolves, should any be prowling about in the neighbourhood.—*Chambers's Journal.*

MARRIED WOMEN'S PROPERTY.—The theory of the common law of England is that a married woman has no legal existence. Of course it follows that she has no property, for a being who does not exist cannot possess anything, cannot act—we wish we could add, cannot suffer. But though human law is often full of fictions and monstrosities, the great realities of human life constantly oppose them, and the very minds that originate mistaken laws cannot resist the outcry of nature against their results. Anomalous inroads have thus been made upon this theory from time to time. When a woman was found to be cruelly ill-treated by her husband, her existence must be recognised so far as to punish him. She had a right also, in common with her children, to claim support from him; a right, however, which to this day is ill-defined, and often difficult to be enforced. In some other points also a more humane spirit has gradually become manifest. Side by side with the common law, a system has grown up by which women of the upper classes to a great extent escape from its severity. The courts of equity admit certain arrangements previous to marriage, to provide a woman with a separate estate. By means of "marriage settlements," property can be placed in the hands of trustees, and the principal can then never be touched, either with or without the consent of the nominal owner. The income from this property, however, is but rarely secured so as to be in the power of the wife. In most cases she has no power at all to retain it, even for the most necessary expenditure, if her husband pleases to take it from her. It is plain that wholesale injustice of this kind is of itself an evil, even where no unkind feeling exists on the part of the husband, in whose supposed interest the arrangement is made. The individual into whose hands is committed the management of the household, who must guide and direct its affairs, and practise all the economies needful for most persons, is yet pronounced incompetent to use wisely the very money she, perhaps, has earned. She who has the training of the immortal souls of her children is counted too ignorant to manage the property which has come to her by gift or inheritance, and which she is at least as likely to wish to improve for their sakes as her husband can be. It seems strange that such a law has not been altered long ago; and it seems strange that its alteration could be opposed now.—*Leisure Hour.*

STEAM TYPE-COMPOSING MACHINE.—During the past three weeks a machine, driven by steam, has been at work in Manchester setting type automatically. It has been visited by many of our craft and by leading machinists, who pronounce it a decided success. The inventor, Mr. Mackie, a native of this town, and who has already made several machines for distributing and setting type—machines of singular ingenuity—claims for the one to which we refer as follows:—1. All brain work, except "justification," may be done anywhere, and by persons who never need see a type. 2. Narrow paper is perforated by a tiny machine with fourteen keys only for 100 kind of letters, and twenty keys for 200. 3. This perforating can be done at the rate of a *Times* column of minion per hour. 4. The actual composing of the type is done by a horizontal wheel machine, having on its rim as many kinds of type as required, which are placed one of the top of another in endless lines, at

the rate of 200 a minute. 5. The composer is driven by steam, by foot or hand, and when the endless perforated paper is attached to it, it works automatically. 6. The justification will be done by stickfuls, and instantaneously. 7. The paper used for the perforations may be old copies of the *Times*; new paper costs 1d. per column. 8. Errors are reduced to a minimum. The composing machine makes none, and the perforating one only when the operator is careless. 9. Duplicates may be perforated at one time, and lent, sold, or used on two or more machines, and for different sizes of type. 10. The same perforations distribute the type automatically. 11. The perforated paper may be used years after for future and corrected editions. Stereotyping is, therefore, not needed. 12. One edition may be set in nonpareil and another in pica from the same perforations. 13. Small type is set with the same rapidity as large. 14. An author may do his own perforations, and thus save the chief cost of his work. 15. Intelligent women may perforate at home for offices any distance away. 16. Authors may send perforated slips instead of "early sheets" abroad, and by putting on a number of composing machines a foreign publisher might have an ordinary volume out in a day or two. 17. The reserve force which these machines will give is worthy of attention. Six perforators and three composers will set a *Times* page in an hour. An office, therefore, having six of such machines in stock—and they take up little room—could run up two pages of late matter in an hour. 18. There are no tapes, elastics, or gravitation movements to get out of order. That the machine has all the capabilities mentioned there can be no doubt. But, as at present, it is like a Hoe's eight-feeder with only one attached, its production is limited; and we shall wait with interest the advent of the completed one, guaranteed to be ready in three months. Mr. Mackie proposes to call it the "Bonnie Dundee."—*Dundee Advertiser.*

THE USE OF THE HOUSE FLY.—Many persons may ask, what special service do flies perform in the system of Nature? Their particular office appears to be the rapid consumption of those dead and minute animals whose decaying myriads would otherwise soon poison the air. It was a remark of Linnaeus, that three flies would consume a dead horse sooner than a lion could. He doubtless included the three families of the three flies—then he was right. A single fly will sometimes produce 20,000 larvae, each of which in a few days may be the parent of another 20,000—and thus the descendants of three flies would soon devour an animal much larger than a horse.—*From Cassell's "New Popular Educator" for January.*

MR. PUNSHON ON NIAGARA.—The Rev. W. M. Punshon, now in America, who is contributing a series of letters to the *Methodist Recorder*, thus speaks of this grand phenomenon of nature:—"On my way from Buffalo to Toronto I caught the first sight of that wondrous vision which it is worth a pilgrimage from England to see. I have since had an opportunity of making it a study, and my conviction is, that if there is anything in the world which defies at once description and analysis, and which excites in the beholder by turns ideas of grandeur, beauty, terror, power, sublimity, it is expressed in that one word 'Niagara.' I have seen it in most of its summer aspects. I have gazed upon the marvellous panorama from the Rapids above to the 'whirlpool,' three miles below. I have looked up to it from the river, and down upon it from the Terrapin Tower. I have bathed in its light, and been drenched with its spray. I have dreamed over it through the hot afternoon, and have heard it thunder in the watches of the night. On all the headlands, and on all the islands, I have stood entranced and wondering while the mist has shrouded it, and while the sun has broken it into rainbows. I have seen it fleecy as the snow-flake; deepening into the brightest emerald; dark and leaden as the angriest November sky—but in all its moods there is instruction, solemnity, delight. Stable in its perpetual instability; changeless in its everlasting change; a thing to be 'pondered in the heart,' like the revelation by the meek Virgin of old; with no pride in the brilliant hues which are woven in its eternal loom; with no haste in the majestic roll of its waters; with no weariness in its endless psalm; it remains through the eventful years an embodiment of unconscious power, a lively inspiration of thought, and poetry, and worship—a magnificent apocalypse of God. One wonderful thing about Niagara is, that it survives all attempts to make it common. Like all show places it has its Arab hordes—Bedouins of the road, of the caravansary, of the river. All along the line, from the burning spring to the negro touters, who press upon you that 'there is no charge for the charming view,' and down to the spot where, with sublime contempt of nature and indifference to truth, a notice-board announces that 'The whirlpool is closed on Sundays,' Niagara is a grand institution for making people pay. Of course, also, it is the excursion terminus for all the country round, and during the season attracts crowds that would make Wordsworth as angry as when he denounced the railway which was to profane his own sylph-haunted Rydal—but these cannot vulgarise it—rather it ennoble them, kindling in the most insensate breast an awe and a rapture of which they had hardly thought themselves capable before. I have yet to see it by moonlight, and in winter. Under the combined influence of these two conditions it must be grand indeed. I cannot even confess to the disappointment which so many affirm to be the first feeling of the mind on the sight of it. I was deeply impressed with it at the first, and all after experience has but deepened my delight and wonder."

Gleanings.

"Why must the inmates of Greenwich Hospital be illiterate men?—Because they are pensioners."

What is that which we often do not find where it is, but do find where it is not?—Fault.

Which has the most legs, a horse or no horse?—A horse has four legs; no horse has five legs.

Why cannot a gentleman legally possess a short walking-stick?—Because it can never be long to him.

What is the difference between an effeminate dandy and a philosopher?—One has scents in his hair, and the other sense in his head.

Why is the moon a very wicked planet?—Because she is continually borrowing from the sun and never thinks of paying back again, but makes light of it.

Why is a clock the pattern of humility?—Because it holds its hands before its face, and is continually running itself down, however good its works may be.

Why are the fourteenth and fifteenth letters of the alphabet of greater importance than the rest?—Because there's no possibility of getting on without them.

"Ah, Jemmy," said a sympathising friend to a man who was just too late for the train, "you did not run fast enough." "Yes I did," said Jemmy; "but I didn't start soon enough."

A correspondent of the *Times* gives a list of some fifty or sixty wild flowers gathered by him in full blossom near the "backbone of Kent" during an hour's walk in sunshine on the 24th inst.

The Post-office authorities have issued a formal notice, stating that on and after the 1st of January dog licences will be issued to the public at all money-order offices in Great Britain.

JONES, BROWN, AND SMITH.—It appears that 116 persons named Jones voted at the late election for Newport, Monmouthshire. Of these 95 voted for Sir John Ramsden, and only 21 for the Tory candidate. Out of 18 Browns who voted, 17 were Liberals, while there were 14 Smiths for Ramsden and only 6 for Homefray.

A SPEAKING LOOK.—Dr. Arnold once lost all patience with a dull scholar, when the pupil looked up in his face and said, "Why do you speak so angrily, sir? Indeed I am doing the best I can." Years after the doctor used to tell the story to his children, and say, "I never felt so ashamed in my life. That look and that speech I have never forgotten."

THE MILDNESS OF THE SEASON.—A correspondent at Dunmow, Essex, of *Land and Water*, says:—"Yesterday, (December 16), while out walking, I saw a young bird on the ground just before me, and gave chase. I caught it, and found it was a young sparrow just out of the nest, and not yet able to fly well. Last Sunday, whilst in church, a beautifully marked peacock butterfly was crawling on the window seat by my pew, fully developed. Surely, both instances mark the very mild weather we have had. At Southampton a nightingale was heard singing on the 7th of this month, not in a cage, but in the fence by the side of a road."

WHY CHRISTMAS WEATHER IS NOT SO COLD AS FORMERLY.—The real reason of the change is, not that the old-fashioned weather has deserted Christmas, but that every Christmas since that of 1752 has deserted the old-fashioned weather. On that memorable occasion of the change from the old to the new style, an alteration of eleven days took place in the seasons, and immediately what had been the 5th of January in 1761 became the 25th of December in 1752. Now, if we recollect, it is just about that on 5th of January and onward from it that the coldest weather of the year comes on, even in these later days of ours. The great frost of nearly two years back, the most intense that has occurred in England since scientific tests have been widely used, began on the 3rd of January, and the records of the average of years will show much the same result, the greatest cold being almost invariably from that time to the end of the month.—*Land and Water*.

THE SOLAR HEAT.—HOW TO MAKE THE POT BOIL.—M. Mouchat, who has been experimenting on the utilisation of the solar heat, last week sent in a paper on this subject to the Academy of Sciences. He states that, according to his experiments, upwards of three-sixths of the solar heat might be gathered at a small cost. At Paris, a surface of one square metre normally exposed to the rays of the sun receives, on an average, at any time of the year, on a fine day, ten units of caloric per minute. Such a quantity of heat would make a litre of water at freezing-point boil in ten minutes, and is equivalent to the theoretical action of a one-horse power. He further states that he had proved the possibility of keeping hot-air machines going by means of solar rays, and had succeeded in making a few litres of water boil by exposure to the same agent; and in June, 1866, he had made a small steam-engine work by converting water into vapour with the assistance of a reflector one metre square.

LORD REDESDALE AND THE FOOTMAN.—The following story of Lord Redesdale, whether true or not, is too good to be lost:—"The other day a modest knock was heard at the door of a Belgravian mansion, and James having finished the fashionable intelligence of the *Morning Post*, and allowed the visitor to knock again, condescended to open the door. 'Is Lord L— at home?' said some one, who was instantly detected by the sagacious James as somebody's 'hown man out of livery.' No, he ain't at 'ome; but I say, old feller, don't go off in such an 'urry. Just run round the corner, will you, and fetch a pint of 'alf-and-'alf.' The obliging menial did as he was bid: ran round to the adjoining public-house, and speedily reappeared bearing a pot of foaming porter. 'Ave a drink, old chap,' said

James, when he had slaked his own thirst. 'No, thank you,' said the visitor; 'I don't drink so early in the morning; but I'll take the pot back if you'll allow me;—and, by the way, just tell your master, when he returns, that Lord Redesdale called!'"

THE LATE ECLIPSE.—The Paris correspondent of the *Star* says:—"There is some talk just now in the scientific world here about a strange observation made at Aden during the total eclipse of August 18 last. It appears that M. de Créty, the observer, though prevented by the state of the weather from seeing the protuberances of the sun, discovered three on the moon, which no one ever dreamt of. They were of a triangular shape, and attached to the moon's limb by their bases; they are further described as being fainter than the body of our satellite, and resembling mountains tipped with sunlight, or else masses of molten metal. They stood very nearly in contact with each other, occupying about the tenth part of the moon's circumference, their altitude being about the twentieth part of the lunar diameter. The protuberance in the middle diminished in height towards the end of the eclipse, the phenomenon having first become visible soon after the totality had ceased. This extraordinary observation was, pooh-poohed at the time, and set down for an optical illusion; but after a lapse of three months and a half, Dr. Montuori has suggested to the Academy of Sciences that there might have been something in it after all; and if so, that it would turn out to be one of the most wonderful on record. After answering various objections he says:—"The phenomenon itself may be explained by the occurrence of a volcanic eruption on the posterior hemisphere of the moon, which we never can see. The smoke or ashes ejected from lunar volcanoes would rise to an enormous height, owing to the extreme tenuity of the moon's atmosphere, which, therefore, could offer but very slight resistance; for the same and other reasons of a mechanical nature, the columns of eruptive matter would be lance-shaped, and not have the form of a mushroom, as is the case in terrestrial eruptions. The observer may therefore just have seen the tops of three such columns issuing from craters concealed from view. At a distance of five degrees from the lunar border a crater 18,000 feet high would be out of sight, and just grazed by the visual ray. In this case the three craters are supposed to have been close together, and connected with each other. If this explanation be correct, we possess in M. de Créty's observation the first tidings of a world we shall never see."

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 23.

ISSUE DEPARTMENT.

Notes issued	£32,191,935	Government Debt	£11,015,100
		Other Securities	3,984,909
		Gold Coin & Bullion	17,191,935
	£32,191,935		£32,191,935

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	(inc. dead weight annuity) £14,134,874
Reserve	3,078,051	Other Securities	18,339,395
Public Deposits	6,899,705	Notes	9,251,750
Other Deposits	17,850,792	Gold & Silver Coin	1,099,686
Seven Day and other Bills	434,187		
	£42,815,705		£42,815,705

Dec. 24, 1868. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S PILLS.—PROTECTORS OF HEALTH.—In the hand-to-hand struggle for existence in the present day good health is everything; when it is lacking, all enjoyment is excluded and competency is too often reduced to poverty. Holloway's purifying, digestive, and laxative pills, are admirably adapted for restoring soundness to invalids whose functions are so feebly or irregularly performed that life itself seems most precarious. The stomach has its many maladies removed by a judicious use of these Pills; the torpid liver is roused by them to active secretion, the kidneys are kindly encouraged to greater activity, the bowels are greatly stimulated, and every other organ subserving digestion is placed at its natural standard and better fitted for its duties.

Births, Marriages, and Deaths.

MARRIAGES.

ROBINSON—WILLIAMS.—December 16, at St. Luke's Church, St. Helier, Jersey, by the Rev. Edward Gullie, M.A., Samuel Robinson, of Highbury, London, to Dinah Elizabeth, elder daughter of E. O. Williams, Esq., of Campbell-terrace, Jersey.

TURNER—BOOTH.—December 17, at Queen-street Chapel, Leeds, by the Rev. W. Thomas, Mr. William Turner, Leeds, to Mary, only daughter of the late Mr. John Booth, manufacturer, Rawden.

DIXON—OAKES.—December 17, at Ossett-green Chapel, by the Rev. S. Oddie, Charles Dixon, of Morley, to Anne, second and only surviving daughter of the late Samuel Oakes, of Storr's Hill House, Ossett.

PLAISTER—FORWARD.—December 19, at the Victoria-street Congregational Church, Swindon, by the Rev. J. H. Snell, William John Plaister, second son of the late Mr. John Plaister, of Banwell, to Elizabeth Forward, eldest daughter of Mr. J. Forward, of Wilton, near Taunton.

WALDING—ADDIS.—December 24, at the Independent chapel, Littledean, by the Rev. J. Waters, Mr. Obadiah Walding, of Ruardean-hill, to Miss Mary Addis, of Ruspidge.

HUDSON—HOLLINGS.—December 25, at the Baptist chapel, Horsforth, by the Rev. John Harper, Mr. Elijah Hudson, to Miss Mary Ann Hollings, both of Horsforth.

DEATHS.

PARSONS.—October 23, at Wanganni, New Zealand, Mr. Richard S. F. Parsons, son of the late Rev. B. Parsons, of Ebbay, aged thirty. He was for some time chief clerk in the stamp office at Wellington, and afterwards proprietor and editor of the *New Zealand News*. His Christian character and upright conduct made him greatly beloved by all parties both in Wellington and Auckland, where he was equally known and esteemed.

MORLEY.—December 13, at Lonsanne, James Morley, fourth son of the late Richard Morley, of Leeds.

LEWIS.—December 20, at his residence, 18, The Crescent, Norwich, the Rev. J. P. Lewis, who was for twenty-eight years pastor of the Baptist church at Dias, in the fifty-seventh year of his age.

SANGSTER.—December 23, at Hampstead, of bronchitis, James Alexander Bruce, the only and beloved infant son of James and Annie Sangster, of Paternoster-row.

CHALMERS.—December 26, at his residence, Haverstock-hill, Mr. James Chalmers, the inventor of the Chalmers target.

MAYNE.—December 26, in the seventy-third year of his age, Sir Richard Mayne, Chief Commissioner of the Metropolitan Police.

BUZACOTT.—December 27, at Peckham, Ellis, the beloved child of the Rev. A. Buzacott, B.A., aged ten months.

ROSS.—December 28, at 2, Acacia-place, St. John's-wood, Mary, the beloved wife of the Rev. J. Robertson Ross, B.A., of Robert-street Chapel.

MANNING.—December 28, at Ash, near Whitchurch, Salop, Janette, wife of Mr. John Manning, formerly of Leicester, in her seventy-first year.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 28.

There was a very small supply of English wheat to this morning's market, which was disposed of at the rates of this day's night. Foreign sales in retail on fully previous terms. Malting barley 1s. per qr. higher: grinding qualities steady. Beans and peas firm. The arrival of foreign oats for the week is fair. Factors generally seem disposed to hold for higher rates, but buyers would not to-day give any advance on the enhanced prices of last week, at which there was a steady retail demand.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PER—	Per Qr.	Per Qr.
Essex and Kent	—	—	Gray	42	43
red, old	—	—	Maple	46	48
ditto new	50	53	White	44	46
White, old	—	—	Boilers	44	46
new	55	59	Foreign, boilers	44	45
Foreign red	49	53			
white	55	57			
BARLEY—			RYE	40	42
English malting	37	40			
Chevalier	45	53	OATS—		
Distilling	44	47	English feed	28	34
Foreign	37	40	potatoes	32	35
MALT—			Scotch feed	—	—
Pale	—	—	potatoes	—	—
Chevalier	—	—	Irish black	23	26
Brown	54	58	white	24	27
BEANS—			Foreign feed	25	28
Ticks	42	44			
Harrow	45	47	FLOUR—		
Small	—	—	Town made	42	47
Egyptian	41	43	Country Marks	37	38
			Norfolk & Suffolk	32	33

BREAD.—LONDON, Saturday, Dec. 26.—The prices of wheat bread in the metropolis are from 7d. to 8½d.; household ditto, 5½d. to 7d.

METROPOLITAN CATTLE-MARKET, DEC. 28.

The total imports of foreign stock into London last week amounted to 4,645 head. In the corresponding week in 1907 we received 3,263; in 1896, 3,239; in 1886, 4,682; and in 1864, 5,174 head. This being the holiday market, there were only moderate supplies of beasts on sale. The quality of the foreign stock was somewhat inferior, and the trade ruled quiet on rather lower terms. The arrivals from our own grazing districts were not extensive, but we noticed some very good beasts on the stands. The demand, on the whole, was fairly active, but the prices realised were barely equal to those current last week. The general top price was 6s. 6d. per 8lbs., but this figure was exceeded in some instances. The arrivals of beasts from Lincolnshire, Leicestershire, and Northamptonshire were about 1,110 shorthorns, &c.; from other parts of England, about 750 of various breeds; from Scotland, 230 Scots and crosses; and from Ireland about 110 oxen. There was only a small number of sheep in the pens, and choice animals were scarce. All breeds met a dull inquiry, although no quotable change took place in prices. Best Downs and half-breeds changed hands at 5s. 6d. per 8lbs. The calf trade was quiet, at about stationary currencies; and in pigs there was very little doing.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3	4 to 3	Prime Southdowns	5	4 to 5
Second quality	3	10 4	Lamb	0	0 0
Prime large oxen	4	8 5	Lge. coarse calves	4	5 0
Prime Scots, &c.	5	4 5	Prime small	5	2 5
Coarse inf. sheep	3	4 3	Large hogs	3	6 4
Second quality	4	0 4	Neaten. porkers	4	6 5
Pr. coarse woolled	4	10 5			

Smoking calves, 22s. to 25s.; and quarter-old store pigs, 22s. to 25s. each.

SMITHFIELD MEAT MARKET, Monday, Dec. 28.

There have been moderate supplies of meat on sale here to-day. The trade has ruled steady at the prices annexed. The imports into London last week comprised 172 packages from Hamburg, 266 from Harlingen, and 17 from Rotterdam.

Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3	0 to 3	Inf. mutton	3	2 3
Middling ditto	3	6 3	Middling ditto	3	8 4
Prime large do.	4	0 4	Prime ditto	4	4 8
Do. small do.	4	6 4	Veal	3	8 4
Large pork	3	2 10	Small pork	4	0 4

COVENT GARDEN MARKET, LONDON, Saturday, Dec. 26.—Supplies both of fruit and vegetables are abundant, and prices are barely kept up. The weather is very unfavourable for keeping fruit. Almeida grapes are exceedingly fine this season, and worth from 8s. to 10s. per dozen pounds. Very fine onions are arriving from Bordeaux, at 12s. to 14s. the cwt. Kent cobs are still abundant, at 9s. 100lb. Oranges are very plentiful. The potato trade is very dull, except for the best samples, of which there is a scanty supply in general, though there are large arrivals of kidney potatoes of fine quality from Belgium, realising 90s. per score bags of about 110 lb. each. Flowers chiefly consist of orchids, pelargoniums, primulas, hyacinths, tulips, heaths, mignonette, poinsettias, and Cytisus racemosa.

PROVISIONS, Monday, Dec. 28.—The arrivals last week from Ireland were 371 firkins butter and 1,757 bales bacon, and from foreign ports, 22,422 casks, &c., butter, and 324 bales bacon. The Irish butter market remains without change to notice. Foreign sold well at late rates, the finest qualities most inquired for; best Dutch 134s. to 136s. The bacon market ruled steady, at 70s. on board for the best Waterford.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Dec. 28.—These markets are fairly supplied with potatoes. The demand has been inactive, at about late rates. The import into London last week consisted of 508 bags 328 tons 1,248 packages from Antwerp, 2,404 sacks 130 tons Dunkirk, 14 bags Rotterdam, 380 bags Boulogne, and 616 bags from Harlingen. English Regents 60s. to 130s., Scotch Regents 60s. to 130s., French 40s. to 80s. per ton.

BRED, Monday, Dec. 28.—There continues to be very limited supplies of English cloverseed, and fine qualities were held at very high prices; choice red German samples were quite as dear; Belgium was scarce, and held for enhanced

values: Little French appears, quality not being fine; white samples supported former rates. In mustard seed no quotable variation. Not much inquiry for rapeseed, and prices were unvaried for English and depressed for East Indian samples. Foreign tares were the same as last week. Malms sold slowly on former terms. Imports 7,200 qrs.

TALLOW, Monday, Dec. 28.—The market is quiet. Y.O. on the spot is quoted at 48s. 6d. per cwt. Town Tallow, 46s. 9d., net cash.

WOOL, Monday, Dec. 28.—There has been very little doing in English wool, manufacturers having bought heavily at the recent public sales of colonial produce. With the opening of the new year, however, a more active demand is anticipated, and holders are consequently firm in demanding late rates.

OIL, Monday, Dec. 28.—In linseed oil sales have progressed slowly, and rape has ruled inactive. Palm and coconut oils have commanded but little attention. Olive oils are dull. Turpentine and petroleum are inactive.

COAL, Monday, Dec. 28.—Market heavy, at the rates of last day. Wallsend Hettens, 18s.; Haswell, 18s.; Lambton, 18s.; Hartlepool, 17s. 9d.; Kallio, 17s.; Tees, 17s. 6d.; Harlow, 14s. 6d.; Turnhall, 16s.; Holywell Main, 16s.; West Wylam, 15s. 6d.; Hartley's, 15s. 6d.; Hawthorn, 15s. 9d. Ships fresh arrived, 45; ships left from last day, 3—total, 47. Ships at sea, 115.

Advertisements.

IMPROVED DWELLINGS FOR THE PEOPLE.

THE ARTIZANS', LABOURERS', and GENERAL DWELLINGS COMPANY (Limited).
Capital, £250,000. Shares, £10. £1 paid per Share.
PRESIDENT—The Dean of WESTMINSTER.
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The Company is especially formed to erect improved workmen's dwellings on the co-operative principle. No beer-shop or tavern to be erected on the Company's property. Profits realised by workmen employed on the buildings, 40 per cent. Deposits received at 5 per cent. Prospectuses on application, enclosing postage-stamp. Office, 1, Great College-street (opposite the House of Lords), Westminster, London.

MIDNIGHT MEETING MOVEMENT.

Since the commencement of the winter, seven meetings have been held in those districts of the metropolis most frequented by unfortunate girls. 503 have attended these meetings, and eighty-nine have been rescued, who are now in homes or otherwise provided for. To continue this important work pecuniary help is urgently needed, which will be thankfully received by Mr. John Stubb, Hon. Sec., 8, Red Lion-square, London, W.C., or at the Union Bank of London, Carey-street Branch, W.C.

WEEK of UNIVERSAL PRAYER.

JANUARY 4-9, 1884.—Christians are earnestly invited to promote the holding of United Prayer Meetings in their neighbourhoods.

Alliance House, 7, Adam-street, Strand, London.

WEEK of UNIVERSAL PRAYER.

SPECIAL UNITED PRAYER-MEETINGS will be HELD during the week, commencing JANUARY 4, 1884, in FREEMASONS' HALL, GREAT QUEEN-STREET, every Morning at Eleven o'clock. Lord Radstock, Sir Harry Verney, Bart., M.P., Charles Reed, Esq., M.P., Macleod Wylie, Esq., Sir Francis Lytton, and S. R. Pattison, Esq., will preside. Addresses will be given by the Revs. Thomas Nolan, B.D., James H. Bigg, D.D., John Offord, Samuel Martin, Joseph Mullens, D.D., Wm. Pennefather, M.A. Contributions towards the expenses will be gratefully received.

DAILY PRAYER-MEETING in the LONDON TAVERN.

during the Week of UNIVERSAL PRAYER, JANUARY 4-9, 1884. The numerous-attended Meetings held in the City last January have encouraged the Council of the Evangelical Alliance to repeat them during the approaching Week of Prayer. Meetings will therefore be held in the Large Room of the London Tavern, Bishopsgate-street, on Monday, January 4, and following days, from One to Two o'clock. R. C. L. Bevan, Esq., John W. Janson, Esq., J. Braithwaite, Esq., J. W. Cater, Esq., Henry Spicer, Esq., and H. M. Matheson, Esq., will preside. Addresses will be given by the Revs. Daniel Wilson, M.A., John Edmond, D.D., E. E. Jenkins, M.A., G. K. Flindt, M.A., Robert Robinson, S. B. Berne, and others.

SUNDAY-SCHOOLS on the CONTINENT.

A PUBLIC PRAYER-MEETING will be held (D.V.) in the Lecture Hall, Jubilee-building, 56, Old Bailey, E.C., on TUESDAY, 5th January, 1884, when a brief statement of the Labours of the Sunday-school Union on the Continent will be presented; and Addresses will be delivered by Revs. Edward Clarke, Henry Ollerenshaw, and Pasteur Wagener, of Malines. The Rev. J. VINEY will take the Chair at Seven o'clock precisely.

The attendance of all Friends of Religious Education is earnestly invited.

CHRISTMAS NOVELTIES, at the ROYAL

POLYTECHNIC, which has been re-decorated from designs by Thomas Tobin, Esq.—"SINGING AND SENSITIVE FLAMES!" a philosophical and amatory Story, by Professor Pepper, with pathetic illustrations.—"THE MYSTERIOUS HAND" (the latest illusion of Professor Pepper and T. Tobin, Esq.) on a transparent table, writing answers to any question by the audience.—"THE WONDERFUL LAMP," with "A-LADD-IN," musically treated by George Buckland, Esq., introducing Maurice's new Illusion, or Spectral performances, upon the stage.—Magical Variations and Juggling Tricks, by Mr. Matthews and Dugwar.—"WATCHES FOR EVERYONE," by Streeter's Machinery, a new Lecture, illustrated, by Professor Pepper.—"EARTHQUAKES AND VOLCANOES," by J. L. King, Esq.—"THE SPECTRE BARBER," with "THE MAID OF ORLEANS," by Mr. and Mrs. Robert Coote.—ONE SHILLING.

THE LARGE ORGAN for BEDDINGTON

CHURCH, SURREY, being now complete, may be seen at any time between the hours of 9 a.m. and 7 p.m., at Messrs. Thomas C. Lewis and Co.'s Manufactory, Shepherd's Lane, Brixton, S.W. This instrument is constructed on the combined principles of Schuler of Paderborn, Germany, and Cavaille-Coll of Paris.

ORGAN FOR SALE OR HIRE.

The Organ by Walker, from Beddington Church, Surrey, restored and externally done up as new, will be sold on very reasonable terms, to make room for new work; or lent on hire. It has two manuals and fifteen draw stops. Apply to Thomas C. Lewis and Co., Shepherd's Lane, Brixton, S.W.

NONCONFORMIST GRAMMAR-SCHOOL, BISHOP STORTFORD, HERTS.

Head Master:

Rev. R. ALLIOTT, B.A., of Trinity College, Cambridge.

NEXT TERM COMMENCES on THURSDAY, January 21st, 1884.

Applications to be made to the Head Master.

East of England Nonconformist School Company, Limited.

CAMBRIDGE HOUSE SCHOOL, HAGLEY

ROAD, EDGBASTON, near BIRMINGHAM. Conducted by Mr. F. EWEN, with the aid of competent Masters, will RE-OPEN on TUESDAY, Jan. 26th.

WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL, TAUNTON.

PRINCIPAL:—REV. W. H. GRIFFITH, M.A.

The Pupils are expected to RE-ASSEMBLE on FRIDAY, January 22nd.

Application for prospectuses to be made to the Principal or to the Secretary, Rev. J. S. Underwood.

WILTON LODGE, TAUNTON.—Select

Establishment for Young Ladies. Conducted by Miss GRIFFITH, daughter of Rev. W. H. Griffith, M.A., Principal of Taunton Proprietary School.

The duties of this Establishment will be resumed on Friday, Jan. 22nd.

For Prospectus, address Wilton Lodge, Taunton.

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, WAKEFIELD.

PRINCIPAL:

The Rev. JAMES BEWGLASS, LL.D., M.R.I.A.

The above School receives, in addition to the Sons of Ministers and Missionaries, a limited number of the Sons of Laymen, who are carefully instructed in all the branches of a sound Classical, Mathematical, and Commercial Education, and are prepared for any department of business, or for entrance at the Universities.

The School will RE-OPEN, after the Christmas Vacation, on TUESDAY, January 12th, 1884.

Application for the admission of Pupils to be addressed to the PRINCIPAL.

CLEVEDON COLLEGE, NORTHAMPTON.

Head Master, EDWARD RUSH, B.A.

Second Master, F. SCHREINER, Esq.

The course of study embraces English subjects in general, the Latin, Greek (or German), and French Languages, Pure and Mixed Mathematics, &c. The pupils of the first, the second, and the upper part of the third class are regularly presented as Candidates at the Cambridge Local Examinations; and those whose time and ability will allow are prepared for the Examinations of the London University.

Since June, 1883, sixty-nine University Certificates have been obtained by Candidates from this College, thirty-four of which have placed the possessors in the Honours Lists.

At the last Oxford Local Examinations, two of the four valuable Scholarships offered by Worcester College, Oxford, were gained by pupils from this establishment.

TERMS, INCLUSIVE.

N.B.—Three £10 Scholarships and other valuable prizes have been established in connection with the Cambridge Local Examinations.

ALLESLEY PARK COLLEGE,

WARWICKSHIRE. Established 1843. The following are among its specialities:—

It duly recognises and amply provides for Domestic Comfort, Physical Training, Mental Training, and Moral Training, upon the most approved principles and methods.

The study of the Dead Languages is optional, and instead, Modern Languages, Mathematics, or Science, may be taken as the central or chief study.

Every Boy is, as far as practicable, thoroughly Educated in Arithmetic, clear and rapid Writing, and English composition.

A PESTALOZZIAN SCHOOL for LITTLE BOYS.

Full Papers of THOMAS WYLES, F.G.S., near Coventry. See Prospectus in "Evangelical Magazine," for January, 1884.

THE CASTLE-HALL SCHOOL, NORTHAMPTON.

Conducted by Mrs. THORPE (widow of the Rev. T. M. Thorpe).

Assisted by Masters, and French and English resident Governesses.

Prospectuses forwarded on application.

The School will re-open on Wednesday, Jan. 27th, 1884.

THE COLLEGE, LOWESTOFT.—SEA-SIDE ESTABLISHMENT.

Thoroughly First Class and healthy. A Home. Resident Foreign and Classical and Mathematical Masters; also superior Visiting Masters. Terms 30, 35, and 40 Guineas, according to age. Principal, Rev. J. B. Blackmore, Referees—the Rev. J. Angus, D.D., M.R.S.A., Principal of Regent's Park College; the Rev. G. Gould, Norwich; J. J. Colman, Esq., Carrow House, Norwich; the Rev. C. Vince, Birmingham.

THE VALE ACADEMY, RAMSGATE.

Principal, Mr. M. JACKSON.

In this Establishment PUPILS are PREPARED most successfully for the UNIVERSITIES, all Departments of the Civil Service, Oxford Local Examinations, the Professions, and Commercial Life.

Prospectuses, with Lists of distinguished pupils, on application.

ROSE HILL SCHOOL, BOWDON, near

MANCHESTER. Conducted by THEOPHILUS D. HALL, M.A., Fellow of University College, London; formerly Classical Tutor at the Lancashire Independent College. Terms on application to the Head Master.

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English Literature	Mrs. C. L. BALFOUR.
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Music, Theory, &c.	JOHN BLOCKLEY, Esq.
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French Language	Dr. MANDROU.
German Language	Dr. HIRACH.

Referees—Parents of Pupils and Clergymen.

For Particulars, address the Principal, Mr. TODD.

SYDENHAM.—GLEN LYON HOUSE, WEST HILL.

MISS SYKES will re-assemble her Pupils on TUESDAY, the 26th January. Terms and references will be supplied on application to those parents who wish to secure for their daughters a sound and liberal education, with particular attention to their health and comfort.

Eminent Professors are in regular attendance. An Articled Pupil required.

HOWARD HOUSE SCHOOL, Thame.

The above School was established in 1840, to give a practical commercial education, with Latin, Greek, French, Book-keeping, Commercial Correspondence, Drawing, and Music. This School has received a large share of patronage, for which Mr. MARSH desires to return his thanks. To meet the increasing demand for admission into the above establishment, New School Rooms, Six Class Rooms, Dining Hall, Lavatory, and Eighteen Dormitories, have been erected. Mr. MARSH is assisted by well-qualified English and French Masters. Prospectuses, with report of opening of the New School, and the Inaugural Address of the Rev. Charles Vince, of Birmingham, on application.

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JANUARY 1, York.
2, 3, 4, 5, 6, 7, 8, Oldham, near Manchester.
9, 10, 11, 12, 13, 14, 15, Heywood, near Manchester.
16, 17, 18, 19, 20, 21, 22, Staleybridge, near Manchester.

23, 24, 25, 26, 27, 28, 29, Rochdale, Lancashire.
30, 31, Manchester.

FEBRUARY 1, 2, 3, 4, Manchester.
6, 7, 8, 9, 10, 11, 12, Bolton, Lancashire.
13, 14, 15, 16, 17, 18, 19, Liverpool.

20, 21, 22, 23, 24, 25, 26, Wigan, Lancashire.
27, 28, Chorley, Lancashire.

MARCH 1, 2, 3, 4, 5, Chorley, Lancashire.
6, 7, 8, 9, 10, 11, 12, Lancaster.

13, 14, 15, 16, 17, 18, 19, Preston, Lancashire.
20, 21, 22, 23, 24, 25, 26, Blackburn, Lancashire.

27, 28, 29, 30, 31, Clitheroe, Lancashire.
APRIL 1, 2, Clitheroe, Lancashire.

3, 4, 5, 6, 7, 8, 9, Over Darwen, Lancashire.
10, 11, 12, 13, 14, 15, 16, Padiham, Lancashire.

17, 18, 19, 20, 21, 22, 23, Accrington, Lancashire.
24, 25, 26, 27, 28, 29, 30, Burnley, Lancashire.

MAY 1, 2, 3, 4, 5, 6, 7, Dewsbury, Yorkshire.
8, 9, 10, 11, 12, 13, 14, Macclesfield, Cheshire.

15, 16, 17, 18, 19, 20, 21, Leek, Staffordshire.
22, 23, 24, 25, 26, 27, 28, Mayfield, near Ashbourne, Derbyshire.

29, 30, 31, Todmorden, Lancashire.
JUNE 1, 2, 3, 4, Todmorden, Lancashire.

5, 6, 7, 8, 9, 10, 11, Hebden-bridge, Yorkshire.
12, 13, 14, 15, 16, 17, 18, Keighley, Yorkshire.

19, 20, 21, 22, 23, 24, 25, Bradford, Yorkshire.
26, 27, 28, 29, 30, Skipton, Yorkshire.

JULY 1, 2, Skipton, Yorkshire.
3, 4, 5, 6, 7, 8, 9, Ulverston, Lancashire.

10, 11, 12, 13, 14, 15, 16, Whitehaven, Cumberland.
17, 18, 19, 20, 21, 22, 23, Workington, Cumberland.

24, 25, 26, 27, 28, 29, 30, Maryport, Cumberland.
31, Wigton.

AUGUST 1, 2, 3, 4, 5, 6, Wigton, Cumberland.
7, 8, 9, 10, 11, 12, Carlisle.

13, 14, 15, 16, 17, 18, 19, 20, Penrith, Cumberland.
21, 22, 23, 24, 25, 26, 27, Keswick, Cumberland.

28, 29, 30, 31, Kendal, Westmoreland.
SEPTEMBER 1, 2, 3, Kendal, Westmoreland.

4, 5, 6, 7, 8, 9, 10, Blackpool, Lancashire.
11, 12, 13, 14, 15, 16, 17, Haslingden, Lancashire.

18, 19, 20, 21, 22, 23, 24, Ramsbottom, Lancashire.
25, 26, 27, 28, 29, 30, Bacup, Lancashire.

OCTOBER 1, Bacup.
2, 3, 4, 5, 6, 7, 8, Bury, Lancashire.

9, 10, 11, 12, 13, 14, 15, Farnworth, near Bolton, Lancashire.

16, 17, 18, 19, 20, 21, 22, Hindley, near Wigan, Lancashire.

23, 24, 25, 26, 27, 28, 29, Liverpool.
30, 31, Birkenhead, Cheshire.

NOVEMBER 1, 2, 3, 4, 5, Birkenhead, Cheshire.
6, 7, 8, 9, 10, 11, 12, Crewe, Cheshire.

13, 14, 15, 16, 17, 18, 19, Warrington, Lancashire.
20, 21, 22, 23, 24, 25, 26, Newton-le-Willows, Lancashire.

27, 28, 29, 30, Manchester.
DECEMBER 1, 2, 3, Manchester.

4, 5, 6, 7, 8, 9, 10, Hyde, Cheshire.
11, 12, 13, 14, 15, 16, 17, Stockport, near Manchester.

18, 19, 20, 21, 22, Ashton-under-Lyne, near Manchester.
23, 24, 25, 26, 27, 28, 29, 30, 31, York.

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